



Herald of the Star.

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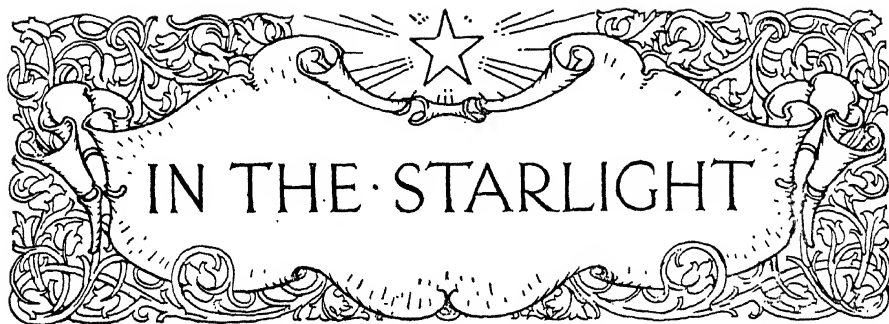
October 11th, 1914

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





IN THE STARLIGHT

BY G. S. ARUNDALE.

THE more I watch the effects of the war, the more certain I feel of its place as one of the forces preparing for the coming of the Lord. I cannot, of course, speak for Germany or Austria-Hungary, but in my own country and in France a spirit is abroad which augurs well for the reconstruction of society to which we may now begin to look forward. In evidence of this, I may print the following admirable advice from *The Times* of August 6th, advice which the war has brought forth, but which is even more needed in times of peace:—

“First and foremost.—Keep your heads. Be calm. Go about your ordinary business quietly and soberly. Do not indulge in excitement or foolish demonstrations.

“Secondly.—Think of others more than you are wont to do. Think of your duty to your neighbour. Think of the common weal.

“Try to contribute your share by doing your duty in your own place and your own sphere. Be abstemious and economical. Avoid waste.

“Do not store goods and create an artificial scarcity to the hurt of others. Remember that it is an act of mean and selfish cowardice.

“Do not hoard gold. Let it circulate. Try to make things easier, not more difficult.

“Remember those who are worse off than yourself. Pay punctually what you owe, especially to your poorest creditors, such as washerwomen and charwomen.

“If you are an employer, think of your employed. Give them work and wages as long as you can, and work short time rather than close down.

“If you are employed, remember the difficulties of your employer. Instead of dwelling on your own privations, think of the infinitely worse state of those who live at the seat of war, and are not only thrown out of work, but deprived of all they possess.

“Do what you can to cheer and encourage our soldiers. Gladly help any organisation for their comfort and welfare.

“Explain to the young and the ignorant what war is, and why we have been forced to wage it.”

* * *

Then, again, there is the following:—

“Do not draw from your bank more money than you need. Don't hoard gold. You must help to prevent any panic run on the banks.

“Don't hoard food. Buy only for your immediate needs. That will keep food cheap and help the millions of your fellow-countrymen and women, who must go hungry unless you exercise restraint.

“Live simply. No extravagance. No waste.

“Keep calm. Don't get hysterical. Don't agitate. Don't get gloomy or depressed.

“We shall probably have reverses. All wars bring them. Don't get panicky or downcast. We shall probably have successes. Don't be over-excited. Keep calm, whatever happens.

“If you are a workman, you can do your best to help your employer in meeting cheerfully what he proposes for the good of the country.

“If you are an employer, you can help the country's morale by keeping as many of your hands employed as possible.

"You can help our soldiers, and sailors to make war as honourable and chivalrous a combat as possible by refusing to believe the scare reports of the inhumanity of our enemies. Most of them are quite untrue. Do not believe and circulate them, thereby giving pain to our soldiers' and sailors' families at home.

"You can help your country by helping yourself to keep sober and in good health. Be an example of a true British citizen.

"You can help your country by being an honour and an example to it. We must all stick together and help one another. We are all equal to-day. Help your country by acting as if you realised it."

In fact, we may begin to look forward to the future in quiet confidence, whatever the issue of the war. As the *Christian Commonwealth* remarked: "When this world-thunderstorm is over, things will never be quite as they were before . . . and amid the wreck of the Old World civilisation and the break-up of the Europe which we know, a new will is bound to emerge." In this connection, chapter xxvii of *Man: Whence, How, and Whither* would prove a most valuable forecast to any one whose intuition is sufficiently well established to enable him to realise that those who wrote that chapter *knew* what they were describing. Indeed, the signs of its truth are already to be seen in Sir Max Waechter's European Unity League, which will doubtless have an important place in preparing Europe for its destiny when the present trouble is over.

In the meantime, a supreme duty lies before those of us who know in which direction world-forces are being sent. First, an emphasis on that aspect of national consciousness which may be summed up in the words "social service." Second, a careful and rigid abstention from any thought, word, or deed which might hinder the coming again together of Europe when the time is at hand. We have to learn to recognise ourselves as units in the national life so closely linked to one another that our individual weaknesses

definitely affect the welfare of the whole to which we belong. This is always true, but we are not always conscious of its truth. The present war has deepened our consciousness of this essential truth, and it is for us to see that the expansion gained remains with us—that there does not come about more contraction than we can help. In this way, though the statement seems paradoxical, the war has brought us, by the measure of our expansion of consciousness, nearer to this truth, and we must, therefore, treat the war as one of His means of drawing His children nearer to Him, whether through defeat or victory. If we win—to what good use are we to put our victory; if we lose—what lesson has been thus brought home to us?

* * *

I very much appreciated an article on "Courage" in a recent issue of the *Times Literary Supplement*—I forget the date of issue—and I quote a couple of its striking paragraphs:—

"So all of us civilians, for whom there are no supreme moments of daring or sacrifice, can constantly and quietly keep our courage at the higher level. Not only must we perform our plain and simple duty by refraining from all kinds of panic such as storing food, spreading rumours, or whispering doubts of our leaders; but we can also, each of us, do something for the soul of England, that, when peace comes again, it may be a treasure unimpaired. We, as a nation, have certain virtues of our own, easier to practise in peace than in war, but more sublime in war than in peace. . . . The England that we fight for is an ideal that we help to destroy by every vain or savage thought of our own; and she would not be worth fighting for if she herself became savage in the course of the war. In that case her victory would be the defeat of all that was best in her, and the peace she made would never have the consent of the vanquished. She might show courage, but it would be a courage estranged from all the other virtues and made almost animal by that estrangement. That kind of courage is obsolete in our civilisation, and we are going to war to prove that it is obsolete. So when the war is over, we shall say to all

the ideals that provoked it, and to the misguided hosts that fought for those ideals :—

“Honour not hate we give you, love not fear,
Last prophets of past kind, who fill the dome
Of great dead Gods with wrath and wail, nor hear
Time's word and man's—‘Go honoured hence,
go home,
Night's childless children; here your hour is done;
Pass with the stars, and leave us with the sun.”

It is very pleasant to hear that our Princess Mary has become patron of the new League of Young Patriots, whose motto is “I serve.” Many years ago we adopted that motto for our Sons of India movement, and its adoption in England for the League of Young Patriots may possibly pave the way for a linking up of the two movements. Two golden rules govern the members of the League of Young Patriots. They are :—

To God, King, and country I will do my duty.

To those in difficulty or sorrow through the war I will give my best help.

The Queen has written expressing her full sympathy with the objects of the movement. Boys are to render such services as weeding the garden for neighbours who have been called to the colours, and making themselves generally useful. Girls are to behave similarly, especially in the matter of sewing and nursing babies for soldiers' wives, and duties at home and in school are not to be neglected. Democratic in every way, the branches elect their own officials and proceed to organise concerts, drill displays, etc., in aid of war relief funds. Each member wears a badge, and those rendering special service have their names inscribed upon a roll of honour which is to be exhibited in school. At some schools every student has joined the league. Teachers and others who are interested should apply to the President, League of Young Patriots, Sardinia House, Kingsway, W.C.

* * *

The Order of the Sons and Daughters of India, established in 1908, has the following principles and pledge :—

I promise to treat as brothers Indians of every religion and every province; to make service the dominant ideal of my life; and, therefore: to seek the public

good before personal advantage; to protect the helpless, defend the oppressed, teach the ignorant, raise the down-trodden; to choose some definite line of public usefulness and to labour thereon; to perform every day at least one act of service; to pursue our ideals by law-abiding methods only; to be a good citizen of my municipality or district, my province, the Motherland, and the Empire.

To all this I pledge myself in the presence of the Supreme Lord, to our Chief, our Brotherhood, and our Country, that I may be a true Son of India.

* * *

The Order was established to save students from the hands of the Anarchists, who were seeking to wrest India from her place in the Empire, and were gathering youths into secret societies, were inciting them to the use of bombs and revolvers against officials, both English and Indian, and had already brought one to the scaffold—to be followed, alas! by others. The vigorous action taken saved many lads from these evil counsellors, and turned them into useful ways of Service.

* * *

In August, 1912, Mrs. Besant formed the nucleus of the Order of Sons and Daughters of the Empire, of which Sons and Daughters of India, Sons and Daughters of England, etc., are to form national units. A circular issued at the time made the following statement :—

“The object of this Order is to draw together for mutual aid and common action men and women of goodwill, from all classes, for the service of the Mother-country and the Empire. Its members feel that in face of the widespread industrial and political unrest—shown by recurring strikes and by reiterated appeals to violence in political matters—some concerted action is necessary in order to preserve from destruction the results of civilisation, and to avoid another period of barbarism, such as those which have followed the upheavals of the past. The use of legislation to initiate piecemeal reforms—involving inevitably widespread social and economic changes which are left out of consideration—is full of danger; it is only resorted to when peril overcomes

inertia; it is addressed to meet some pressing difficulty, and is apt to create new difficulties in the place of the one it removes; it is guided too often by passion and party feeling instead of by thought inspired by national devotion; it is sometimes carried by appeals to ignorance and greed, instead of by the counsels of the wise and the willing co-operation of all; it threatens to become a violent revolution, masked under forms of law. The Sons and Daughters of England would substitute for this a well-considered and thorough social reconstruction: based on knowledge; shaped and directed by the wisest and best of the nation; invoking and guiding self-sacrifice to make it practicable; seeking legislation only when voluntary co-operation fails, and then as forming part of a complete scheme, and not as a hasty hand-to-mouth palliative; a reconstruction deliberate and gradual, but having as goal the evolution of a social order which shall ensure a minimum of well-being to every man, woman, and child in the nation, so that each may be able to develop to the full the faculties which he brings with him into the world."

Perhaps it may be possible for the officers of the Order to give it a place in the various schemes now in existence to express our wider national outlook. Lady Emily Lutyens will answer enquiries.

* * *

The *Daily Mail* of September 4th has the following:—

"The Rev. A. Stanley V. Blunt, the British chaplain, conducted a brief service yesterday at the Magic City (the Paris equivalent of the White City) as a consecration of the flag presented by *The Daily Mail* to the British Volunteer Corps.

"Though the Magic City is now a military station, and the grass is growing through the boarded floor, its automatic machines, its switchback, and its profusion of advertising signs are still very much as the last crowd of merry-makers left them before the war. And it was among these surroundings that the consecration of the flag was carried out, in the presence of a detachment of British recruits, who will leave to-day to join the headquarters of the corps.

"The flag of silk is a Tricolour, having a small Union Jack in the top corner of the blue section. *In the white section is a silver star casting its beams downward.* Across the flag is the inscription 'Volontaires Britanniques; France—Grande Bretagne,' with a sprig of oak, the whole embroidered in gold. At the top of the staff is a knot of red, white, and blue ribbon."

The italics are ours. Let us hope that the star is five-pointed, for the British volunteers could fight under no more inspiring symbol.

* * *

I take the following significant cutting from the *Statesman* of July 30th:—

"The Tashi Lama of Shigatse, with the consent of the Dalai Lama, has begun the construction of the image of a supposed coming Buddha called Maitreya or Lone, at Shigatse. The temple containing the image will be ten storeys high—that is, about ninety feet in height. The image will weigh over two hundred maunds, and will be constructed entirely of sheets of copper coated over with thin layers of gold. The image will be about eighty feet high, and will extend from the ground floor of the shrine to the roof of the top-most storey. Different parts of the body will be located in separate storeys. The roof of the shrine will be constructed of copper coated over with gold. The expense in connection with the shrine and the image will be met by free-will donations offered by Tibetans from all parts of the country. All the artisans engaged will be unpaid volunteers. It is expected that the shrine and the image will constitute the finest specimen of Tibetan architecture. The Tashi Lama and his chief assistant monks are personally helping the artisans by words and deeds. The work of construction began in March of this year, and will extend over a period of three years."

* * *

I wonder whether India could take a leaf from Australia's book in connection with the subjoined interesting account of a travelling school which I take from the *Cork Constitution*:—

"Australia is justly proud of the educational facilities provided throughout the Commonwealth. Each State, of course,

controls its education department, and all make ample provision for the young student. The aim seems to be to make the course as open and as free as possible, so that poverty shall be no serious bar, and the possession of wealth no unfair advantage, to the student with the necessary talent. Education is free and compulsory, and the way is made fairly smooth from the kindergarten to the University. Even in the "out-back" sparsely peopled, and newly settled portions, something is done for the children, so that those parents who take up the virgin land, for the purpose of establishing homes, do not necessarily sacrifice their children's education. A system of travelling schools has been inaugurated, and by this means the children in isolated parts are reached periodically. The travelling school consists of a four-wheeled van, covered with a hood. Provision is made for lockers and cupboards, the doors of which form a false floor, which serves as a bed for the teacher. The hood is covered with canvas, and is lined with blanket. A number of accessories are supplied, including a tarpaulin, which, when necessary, can be used as a tent. The travelling school is equipped with a black-board, writing materials, school readers, maps, atlases, kindergarten materials, and school records. Each school covers a district, staying from one to three weeks in each place. It takes eight weeks to complete the circuit, when the teacher returns, revises work left during the previous visit, gives another week or two of instruction, and sets work for the students to complete before his next visit. By this means the Department reaches a number of children who are so far beyond the reach of education as to preclude them from adopting any of the facilities provided by the Department."

* * *

A month or two ago I received a letter from the Royal Society for the Prevention of Cruelty to Animals in connection with the traffic in decrepit horses. The Chief Secretary remarked:—

"You are doubtless aware that for many years the Society has striven to put an end to the traffic in old horses. When unfit, from infirmity or disease, to work in this

country, they are sent to the Continent, nominally to be slaughtered for food purposes, but in a large number of cases to toil when they are physically incapable of further work. The efforts which we have made, by prosecuting the dealers, by interviewing the authorities responsible for the traffic, and by the preparation and introduction into Parliament of various Bills, have been successful in preventing a large amount of suffering, but there are cruelties and causes for suffering inherent in this export trade, with the possibilities of rough seas and prolonged voyages, which can never be removed. Therefore, the only course to pursue—since there is at present only a Continental market for these old servants—is to create a home market where owners can dispose of their animals before they reach the last stages of unfitness for work, with the certainty that they will not be dragged to the ports, and shipped under conditions involving great and often prolonged suffering."

The solution of having a home-market seems to me a very selfish one, and unworthy of our traditional love of animals. Surely if these old creatures are unfit for further work, they might at least be left in peace in the evening of their lives. But no, every ounce of value must be forced from them, and while it is argued that we may save them from the terrible journey to the continent, we must have something in return.

Perhaps the war will bring some better conditions for animals, as well as for human beings, for I cannot help agreeing with a friend who wrote to me: "Let human beings massacre and mutilate each other as much as they please, but for God's sake preserve animals from the results of our own ignorance."

I recommend readers of the *Herald* to write to the Animals' Friend Society, York House, Portugal Street, Kingsway, W.C., for *Horses in Warfare*, and *An After-Life for Animals*—excellent pamphlets at twopence each, post free.

* * *

My letter to members, published in last month's issue, has brought a number of interesting replies from friends who are not yet members of the Order, as well as reports

from branches as to their activities. The following note from Cardiff will be interesting :—

“On Tuesday, August 11th, a joint meeting of Fellows of the Theosophical Society and members of the Order of the Star in the East was held, to consider ways and means of helping in the present national crisis. Fourteen members were present, of whom ten were Star members.

“A good many members are helping in the equipment of the Welsh Hospital at the seat of war, by making shirts, pillow-cases, bandages, etc. The hospital is being sent out as quickly as possible, and voluntary help is requested. It was felt that this work should be given to unemployed women by the City, but as it has not been considered possible to organise this in time, we decided to co-operate in this work. A fund has been opened for the purchase of materials, etc. It has been suggested that the outline of a tiny star should be worked in all the articles contributed by members.

“A resolution was passed calling upon the City Council to put into force forthwith the provision of the Elementary Education Act (Provision of Meals Act, 1914), which has now become law.

“On Tuesday, August 18th, a meeting of members of the Order was called in response to the letter from Lady Emily Lutyens. At this meeting we read and discussed Mr. Arundale's article in the August *Herald*. We tried to glimpse the significance of the war from the point of view of the near coming of a great World-Teacher. We felt that our attitude at this juncture should be one of understanding of the larger issues, so that we might become centres of calm and peace in the midst of the stress. We found Mr. Leadbeater's article on ‘Brotherhood,’ in the *Inner Life*, vol. 2, particularly pages 229 to 233, very helpful and stimulating, and also pages 454 to 457 in *Man: Whence, How, and Whither*. References were made to several articles in the daily and weekly papers dealing with the aftermath of the war, significant from the point of view of the Order. One extract in particular, taken from *Public Opinion*, is very interesting :—

“‘WHEN IT IS OVER.

“‘But we shall begin all over again. When the body of the last dead soldier is buried, and the last gun is silenced, and when the nations are at peace through exhaustion, they will turn back again with sorrowful steps to the hills of Galilee, and ask once more to be told the tale of the Carpenter who spoke as never man spoke before. Then, perhaps, they will listen. . . . But we shall begin all over again, and shall rebuild a better and a stronger and a nobler world, with the women by our side.’

* * *

“A member, Miss Moxey, told us of a very interesting sermon she had listened to recently, in which the minister said :—

“‘Many people have asked me if this is not the end of the world. In my opinion, emphatically no; but it is the end of this present civilisation—of that I have no doubt. We are at a great crisis in human history. We are to witness the death throes of our European civilisation, followed by, as I confidently believe, the birth of a fairer and nobler age. More than two thousand years ago the Prophet Isaiah saw this vision of the new age, when ‘they shall beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more’ (Isaiah 2-4). We must now face the most awful destruction of human life and of wealth that the world has ever seen. But when the destructive forces are played out, they will give place to the productive forces. We can never have peace until the nations disarm, for heaped up armaments mean distrust, and long-continued distrust will always end in war. Just in the same way as individuals are not permitted to avenge themselves, but must submit their cause to the law of the country, so, in the new civilisation, the nations must submit their grievances to a court of nations. We may be nearer the accomplishment of Isaiah's vision than we think. To all who see visions and hold ideals, I say: This is the time not to give them up, but to hold them fast. It is to the poets and the seers that truth is revealed. Isaiah's vision is drawing near its fulfilment, and if you, too,

have a vision, thank God for it and be true to it, and in God's time your vision also shall be realised.'

"We have decided to hold special meditation meetings, arranging each week the day and time. The first will take place next Tuesday, August 25th, at 8 p.m., at the Theosophical Society's Lodge Room. We are taking Mr. Arundale's outline as a basis for these meditation meetings. We have also agreed to help by individual meditation, preferably in some place of public worship. The subject chosen is 'Brotherhood,' and in order that the effect should be definite and coherent, a suggested form of meditation has been drawn up for use by members helping in this way.

"A copy of the *Herald of the Star* is being sent to the John Cory Sailors' and Soldiers' Rest, in response to a letter which appeared in the local papers asking for literature to be supplied to the soldiers who are waiting to be ordered abroad. The *Herald* is also sent to another sailors' home in the city, which distributes literature to outgoing ships. A member has also volunteered to place a copy in the men's common-room at the University College."

* * *

Our French National Representative, Madame Blech, is hard at work on soldiers' garments, and her house is the daily meeting-place for a band of workers. She writes me: "We have no time to write; all is action here in Paris. It is the same at the centres. The able-bodied go to the army; the others and the women work for the red-cross and for the helping of the poor. We cannot do anything collectively. The T.S. members in Paris are, however, organising a 'garde d'enfants' and a work-room for the mothers. The T. S. General Secretary is no longer Monsieur Blech, but Lieutenant Blech, of the artillery at Versailles, while Mademoiselle Aimée Blech is triumphing over her ill-health by being a red-cross nurse in a hospital at Passy.

* * *

Mademoiselle Dykgraaf, of Holland, writes me: "Your letter is being translated, and copies will be sent to all the secretaries, who will send it to their members. We are very

much in sympathy with it, and I should say that on the mental plane you had already sent your instructions before writing them on the physical, as we have written on exactly the same lines to our members. Bands of Service have been formed, offering themselves as from the Order of the Star in the East, to the existing committees. Meditation groups have been established, and thoughts of love and goodwill are sent daily to all, especially to those whose duty calls them to action on the field of battle. In addition to this, each member repeats every day the invocation. We have offered our country-house—'T Heydehuys—to the Red Cross, and a nurse, who is a member of the Order, will help us, while the doctor of the neighbouring village will also give us his services. Here in our village all the peasants join in an effort to help, and a great feeling of fraternity pervades all . . . the international meaning of the Order is felt strongly in our country."

* * *

Mademoiselle Brandt, Switzerland, says:—"Your letter to the members of the Star in the East reached me a couple of days ago, and I wish to thank you most heartily for the strength, love, and light it brings us. . . . In Geneva we have members of the Order belonging to Germany and France. They now fight against each other, and this has been a subject of sore trouble for them. Many a letter has reached us saying that they will fight as true members of the Star, and that if they die it will be with the little silver Star pinned on their breasts, and the blue ribbon on their hearts. God's time is His own, and we shall patiently wait for the arrow of deliverance to be shot."

* * *

It is now possible for a blind man to "see" to read by ear.

This is due to great improvements made by Dr. Fournier d'Albe, in an electrical instrument which he showed at the British Association meetings last year. In brief, the instrument transforms the action of light into sound.

The principle of the invention depends on the peculiar property of the element selenium,

by which the strength of an electric current passing through it varies with the amount of light falling on the element. Suppose a plate of selenium is in electrical connection with a telephone receiver—ordinary speech is, of course, transmitted by electric currents. Then, according as more or less light falls on the selenium, so will the electric current passing through the telephone receiver vary, and also the sounds heard in the receiver. When the plate of selenium is in a strong light sounds are heard; when it is the shadow all is quiet.

By the aid of the instrument it is possible to differentiate by the different sounds the intensity of the light falling on the instrument. For instance, if the instrument is placed first before a large window, and then before a small aperture through which the light is coming, two different sounds are heard. By shining a powerful light on the type of ordinary printed letterpress, it is possible to differentiate between the letters by the different sounds in the receiver.

When the instrument was shown last year, it was necessary for the type to be about two inches in height. Now ordinary newspaper type can be read. The instrument is called the "type-reading octophone."

* * *

The latest thing in war news is the "Telepathic News" posted in the windows of the Occult Club, just by the Piccadilly Hotel. Each bulletin begins: "This is what I see telepathically." The news, it is announced, being obtained purely from diverse psychic means, clairvoyant, telepathic, and psychometric impressions and investigations, in no wise inspired by official news.

* * *

"In the Middle Ages," says the *Outlook*, "the autocrat said to the individual, I will take care of you. In the beginning of the nineteenth century the individual said, Henceforth I will take care of myself. In this beginning of the twentieth century, the individuals are saying to themselves, We are now old enough to combine in caring for all."

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,

There are souls that are pure and true—

Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your heart will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed.

Give truth, and your gift will be paid in kind,

And honour will honour meet,

And a smile that is sweet will surely find

A smile that is just as sweet.

Give pity and sorrow to those who mourn;

You will gather, in flowers, again

The scattered seeds from your thought outborne,

Though the sowing seemed but in vain.

For Life is the mirror of King and slave;

'Tis just what we are and do;

Then give to the world the best you have,

And the best will come back to you.

AUTHOR UNKNOWN.



OCTOBER 1ST.



FROM all parts of the world stream forth loving and reverent greetings to Mrs. Besant on her birthday. Wars may divide us, party strife may separate us, religious differences may keep us asunder, but all hearts turn in a common gratitude to one whom Bernard Shaw called "the greatest woman in the world" as the source from which they have gained what peace and strength they possess.

Europe is plunged into the storm of catastrophe, and national feeling runs high, but the name of Annie Besant will bring thoughts of loving reverence into the minds of Germans, French, English, Austrians, Russians, and Belgians alike; for if our members on the field of battle fight better than their comrades, it is because she has taught them how to fight without hatred—herself ever the most generous of opponents. And if, at the end of it all, our members become pioneers of goodwill in the midst of nations with whom their countries have been at war—and this is their task—it is because Annie Besant is ever the first to be ready to go among those who have opposed her bitterly, taking with her gifts of respect and eagerness to work with them wherever possible.

We who are members of the Order of the Star in the East, or of the Theosophical Society, have years of talk behind us. We know our principles, and can enunciate them clearly on public platform and in private converse. But one vast space of growth separates us from Annie Besant. Most of us are afraid of public opinion. She moulds it. Most of us are bigger on the platform than in our own homes. Mrs. Besant is the same everywhere. Most of us have our own individual and personal feelings, which considerably modify—though outsiders may

not see it—our outside life. Mrs. Besant has similar feelings, but they are in complete subordination to that which she regards as her duty.

Now, people very often wish they could help Mrs. Besant, or be near her, or make some gift to her. The more closely they approach the spirit in which she lives, the nearer they are to her, the more right they have to call themselves her assistants. Just at present she would, I feel, be glad to receive a special offering from us all—an offering which will help to bring about the consummation of the great plan to which her life is given, and somehow, with the war upon us, it seems to me easier to make this gift than it would be under less stirring circumstances. I will put down one after another the various parts of this birthday gift.

1. Rise above public opinion, and guide it.

It is especially easy at present to be carried off one's feet. Definite thinking on the part of a number of people is always a powerful force. At present many people think more or less alike, and it is easy for us to drift into the common way of thinking and to imagine that we are thinking. The fact is, that we are being thought.

(a) An alien enemy needs as much help, especially if he is living in our midst, as a friend;

(b) The rulers of nations opposed to us are not necessarily more misguided than our own. No one knows much about foreign potentates, least of all, probably your neighbour;

(c) The peoples who are striving against you have the same profound belief in their spiritual mission as yourselves;

(d) That which you hate you must some day become, for God loves *all* his children,

and if you hate some of them you must some day be born among them, so that you may learn of God's love for you as one of them ;

(e) Be not ashamed of the truths which have been beacon lights to you. People who come into contact with the truth by scoffing at it must inevitably some day come to pray under its inspiration, and it is specially good that they should know of the truth in the difficult times that now encompass us. Try to realise that in the history of the past, the greatest figures are generally those who have been most laughed at. Ridicule brings peace and great strength to those who are lashed by it. It is easy to believe that which is commonly accepted, but the Masters entrust to us Their truths that we may spread the knowledge of the comfort they have brought to us. If we hug them to ourselves, and hide them from our fellows, we shall find them gone, and through pain and sadness shall we struggle again in the midst of the darkness which our jewels of truth had dispelled.

2. To our families and dependants we must endeavour to be that which the average uncritical audience thinks us to be as we speak from the platform, and as, indeed, we temporarily are. We must not allow the steps which lead down from the platform to lead down also to our lower selves.

3. "God helps those who help others" is our version of the original statement. Whatever personal feelings we may have must be used to give us greater power for service, and not to shut us off from wider work. The novels I like best are those which depict the beautiful maiden sending her somewhat reluctant lover to fight, and perhaps die, in some great cause, saying that she were dishonoured if he held back. She may gently add, if she wishes, "I will wait for you," or "I will follow you if you die," but her glory is in sending her dear one into the path of duty and honour, that, through her, he may grow strong and pure.

We all of us have our personal attachments and personal joys. Let them be used for the uplift of those with whom they are concerned. "I am loved—therefore I am sent forth"—not "I am loved—therefore I must stay behind."

Such are the gifts, in attitude of mind, we may bring to our beloved Protector on her birthday, and if they are not of much size just now, I for one will try to work at them so that on October 1st, 1915, I may be able to say to her: "Here is a rough and somewhat shapeless mass. It is George Arundale. Can you, perhaps now, detect some effort to begin to mould it into the likeness of the ideals which you have lived for us down here."

GEORGE S. ARUNDALE.

A sage has said: "He who can take upon himself the Nation's shame is fit to be Lord of the land. He who can take upon himself the Nation's calamities is fit to be Ruler over the Empire."—*Lao-Tzu*.

Better one's own duty, though humble, than the well-discharged duty of another. Better death in the discharge of one's own duty; the duty of another is full of danger.

To an estimable man, dishonour is worse than death.—*Shri Krishna*.



FAITHFUL UNTO DEATH.

From the painting by Sir Edward Poynter, Bart., P.R.A.

THE JOY OF THE COMING.

“VERY peaceful, very joyous, the belief in the Coming of the World-Teacher should make you,” I once heard the Protector of the Order of the Star in the East say, in her lecture on the subject. “The disciple is not afraid of anything that may happen, or of any obstacle in his path. We should be joyous, and treat troubles and sorrows as dust on the wheel. Nothing matters when we know our guide, when we are sure of our path.”

The joy of the Coming! That is a keynote we might strike more frequently than we have yet done, it seems to me, both in our propaganda work and as regards its influence on ourselves. For it is legitimate—nay, surely our bounden duty—to present our Evangel, our tidings of great good to men, in as attractive a form as possible, knowing that it is impossible to paint in too glowing colours what that Coming means to man. It is important to strike the note of joy in connection with our own lives, because joy is an attractive, a unifying force, and people are apt to judge a belief by its effect on the lives, the conduct, of its professors. Joy being, as are all emotions, a contagious feeling, our own joy may help to sweeten a sad world, our “sorrowful star” as some have called it, forgetting that sorrow endures but for the night, and that joy comes ever with the morn. When our “Day-spring from on high” is with us again, where He sets his steps serenity and joy go with Him. “The weary in heart are cheered, the sick in body feel their pains lessen, and the meek and lowly are those who lift up their eyes to see and worship the King in His glory passing by,” as I have elsewhere written.

To bring more joy into our rapidly changing world, and so to help it through its

pangs of rebirth, in the midst of turmoil and discord, the wars and rumours of wars that surround us (how literally is being fulfilled before our eyes the Christ’s own forecast of His Coming); to reiterate our belief that all is well with a world Divinely directed and Divinely taught, is our certain duty. To teach the joy that will follow the appearance, the discipleship of the great Spiritual Teacher we look for, may help men to endure more patiently the undoubted trials of the present. For He, who taught in His last advent that God is love, and Himself went about doing good, will bring into the world a love for men so perfect and so all-embracing that it will cast out that fear of God which now adds to the world’s torment. Perfect love is joyous, for it is certain. Perfect love trusts, and knows no doubt.

God Himself, Hinduism has ever taught, finds in creation a joy, a sport, a *lila*. The creation of the world is to the Divine pure joy, and we, as Divine in nature, should share His joy in self-creation. The Teacher of Gods and of men will, it is certain, joy in His great work of helping men. “If in the changing incidents of this life of three minutes, you know it to be but a stage on which you are playing and helping God to play, at once misery ceases for you. So see Him playing in every atom, playing when He is building up earths, suns, and moons, playing with the human hearts and animals and plants. See that we are but His chessmen: He arranges us first in one way and then in another, and then we are consciously or unconsciously helping in His play. And, oh bliss, we are His playmates.” (Swami Vivekanada.)

India is happy in this idea of God as player and playmate, as the West is not happy, as a rule, in its conception of the

Deity as a God of wrath, instead of a God of Love and of Joy.

It may help some, perhaps—at least, to myself the conception is an inspiring one—to remember as both Eastern and Western mystics have ever taught that God loves man not as much as man loves God, but more—a thousand times more. It is, if one may make the suggestion without irreverence, part of the Divine work to draw men to Him by the love He pours out to them. The men in whom Divinity was stirring have recognised this fact. So we find in the Koran God explaining to David that, "I was a hidden treasure, I desired to be known. Therefore I created the world in order to be known." Jelalu d'Din wrote:—"When the love of God arises in thy heart without doubt God also feels love for thee." And Eckhart insisted that "God needs man. God needs man as much as I need Him." Mechthild, of Magdeburg wrote: "O soul, before the world was, I longed for this, and I still long for thee and thou for me. Therefore when our two desires unite, Love shall be perfected."

The Lord Maitreya, whose Divinity is manifested, in whom the Divine nature uses the human merely as a means of manifestation, will also feel this love of God for man and desire followers. (I am laying this emphasis on love in treating the Joy of the Coming, because, to me, love means joy and is joy. When the selfish stages of love have been surmounted, perfect love will necessarily mean perfect joy.)

A teacher must have followers, else his mission cannot be accomplished. All over the world men's hearts are empty because they lack belief in, and knowledge of, the Divine man who ever wears the human form while the burden of the world's teaching rests upon him; we are taught, so that as man to man He may appeal, His Divinity making the appeal irresistible to those who penetrate the mystery of His double nature and world-mission. Men's lives are the poorer for their shallow scepticism. The expectation of a great joy makes for present happiness; the preparation for it sanctifies life, redeeming "the daily round, the common task" from their often benumbing effect on character—

it is the great ones who perform without repining the little duties of life, giving them a sacramental nature by seeing "through the outer and visible sign to the inner and spiritual grace."

The need of more joy in life is being more and more generally recognised, and valiant efforts are being made by men of goodwill to add to the world's happiness. Nietzsche, in his moments of insight, taught: "Man hath had too little joy. Life is a well of delight. Life is a struggle to rise and to surmount itself. Divinely will we strive against each other. Creating—that is the great satisfaction—from suffering and life alleviation."

Can strife be Divine? A hard saying, and yet a true one, and one bearing many interpretations.

In all life we strive "divinely" against each other, for it is by contact with each other that our rough corners are struck off, the rough ashlar polished, and the God helped to emerge from humanity's form. If we work in God's own spirit of creation we chisel out the God with joy. The Great Teacher, the Lord Maitreya, comes to assist with His own mighty power and experience in the work of man's self-creation, and He will bring with Him into the world a joy we cannot dream of until we experience it.

Again to quote Nietzsche: "This new teaching, O my brothers, I give unto you harden yourselves. . . . Be hard, learn to suffer with hardness, ignore mere sacrifice, and learn to evolve yourselves. By so doing you will help your neighbour better than by offering to carry his pack on your shoulders." Nietzsche, in his hatred of the "slave virtues" of Christianity, may have gone too far, only one must remember, in this connection, that exaggeration is generally necessary to gain a hearing for a new truth or a new aspect of truth, but the sting of the words is removed by the term: "My brothers." We have to harden ourselves against weakness, sentimentality, the modern horror of pain, for the weak cannot possess the earth. The Lord Maitreya will need followers vitalised by joy, and not weaklings impotent through suffering.

There are many who are conscious of

possessing a force, a strength of love, which their life gives them no opportunity to express. The frustration of any capacity brings suffering in its train. Many in our modern world need a new Divine Man, a new Saviour, to worship. The accretions of ages, the ignorance of the priests have woven round the figure of the historical Christ a mist which destroys His attractiveness. But if, as is the case with many of those who are joyfully anticipating the Christ whom the Jesus of the Gospels conceals, if, in His last life on earth, we try to find indications of His future teaching and work, nothing shines out more fairly than the Christ's great love for His disciples. The seventeenth chapter of St. John is to the member of the Star in the East a pearl of great price and warrant of his joy. There we find the Christ showing in His prayer to His Father His love for His disciples, His care for their welfare, a care which His simple statement, "and I guarded them," betrays a love which can only be satisfied with that unity of being, "that the love wherewith thou lovest Me may be in them and I in them," love ever craves. And His

followers, when He comes again—He will be the same Christ of love to all—will feel this glorious all-embracing love. Is it any wonder then, that joy should be the mark of our high calling, for He will know us and we shall serve Him we are expecting. A manifestation of the perfect love which cradles the universe in its arms and loves all that is His work and immanent with His life—and truly in all that is, Divinity is immanent; we cannot, if we would, separate ourselves from the Divine life.

Could greater joy be ours? He is joy, and we become joyous as we fashion ourselves into His likeness. Something of the light of His love, the splendour of His power, is already with us: can we, then, be aught but joyous?

That His joy should reign ever in our hearts is surely the aspiration of every wearer of the Star; to feel the joy of His expectation marks out the would-be follower. Greater joy hath no man than this, to anticipate the Lord's Coming, save that which will accompany the Coming.

ELISABETH SEVERS.

Smile awhile!
And while YOU smile—
Another smiles;
And soon there's miles
And miles of smiles
And Life's worth while
Because YOU smile!

THE RETURN OF THE TEACHER.

I DREAMED of a great garden which lay untended and desolate. Here grew clumps of weeds, there a straggling flower while the paths were green with moss and tiny ferns.

Across a stretch of high grass stood a group of tall pines forming a wonderful vista on to the surrounding country of mountains, valleys, and forests, to the roads which spoke of mystery, of toil, and final achievement. A chain of peaks, dazzling in their pure whiteness, marked the horizon. Where nought but a lofty summit is visible to the uninitiated, there the Disciple sees the very Gates of Heaven, and filled with awe and wonder, he kneels, wrapt in contemplation of the near Presence of the Perfect Ones ; hears within him the Voice of the Higher Self singing in holy exaltation.

Would that we were less blind, that we might realise in some measure the wonder of the Eternal Love that ever bestows Its Blessing upon the world from the snowy Himavat !

Beside the trees I saw a crowd of children, children of every race and colour, it seemed. Around them lay torn picture-books, broken toys. Their faces were full of eagerness, expectancy ; it was as though they awaited someone. And ever and anon, they would gaze with longing at the far horizon.

Then one child spoke. She said : " How tired I am of my picture-book. What would I not give for a new, a really wonderful story ! "

Another cried : " My top will not spin now, and I want a new toy ! "

But a third replied : " Let us work in the garden, tie the straggling flowers, pull up the weeds, and make everything beautiful, for soon our Elder Brother will be here. "

And the children toiled with a will, their hearts aflame with love for Him Who was coming to their garden.

When their work was all but finished, I saw the Great Teacher passing up the way ; clad in a robe of shining white, He moved slowly towards the little group of pines, and the children ran quickly to meet Him. His smile cast a glory over all things, and as I looked around, I beheld stretches of soft lawn, white paths, and roses everywhere.

The Lord sat beneath the trees with the children gathered at His Feet. He had much to tell them, many things to teach them, for they had grown since last He was among them. He gave them new books : not baby books as before, for they had become older and wiser, and learnt to read for themselves. Their new toys were not like the old ones ; more skill and understanding were needed to use them.

" And for lessons, " said the Elder Brother, " there is one which is the most important of all, for when that is truly learnt, all else follows as a natural result. I speak of Love. If that lesson is perfected, your hearts are ready to receive Wisdom. If you love deeply, that Love within you creates the Will to strive, to press forward. Love one another, love all things in all worlds ! Then shall ye be no longer children needing help, but become perfected men, pouring forth strength upon your younger brethren, that they, in their turn, may help others. For this shall ever be so, until the hour when humanity has returned to the Father of Love. "

And I saw the children kneeling before Him as He breathed His Benediction upon them, enfolding each in His infinite Compassion.

It is easy in the world to live after the world's opinion, it is easy in solitude to live after our own ; but the great man is he, who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

MYSTICISM IN THE EARLY CHRISTIAN CHURCH.

I.

THE dogmatic aspects of Christianity are so much in evidence in our time, that we are apt to forget that, in the early centuries, it was the mystical interpretation of the Gospel which first enabled it to strike its roots firmly in the soil of Alexandria, at that period the centre of the intellectual world.

For Christianity has followed the course of all spiritual outpourings. The Teacher gives His message with the authority of knowledge, and with the power of the Spirit, so that, as He moves amongst men, there is an inward uplifting and response. Some of His disciples may understand, some may comprehend but partially, and after the Teacher has withdrawn, it is their portion to carry on the work according to the varying degrees of their enlightenment. When, in their turn, the disciples have passed away, the teaching is taken up by those who have not known the Master, by those whose intuition may not have been awakened. Then follows a gradual materialising of the original truth, the attempt to represent spiritual conceptions by a verbal definition, the formulation of dogmas from the standpoint of the intellect. Later still, when faith may have grown weaker and mind stronger, we find these dogmas challenged by other intellects, which demand a wider outlook, and thus the stage is reached when authorities and dogmas are subjected to attack by the critic and the agnostic.

In the case of Christianity, this course seems to have been accentuated by the remarkable manner in which the religion has become so widely spread abroad, involving many changes of environment, race, and language.

Let us glance for a few moments at this historical aspect. Christianity as a young

religion was, of course, born amongst the ancient Hebrew race. It spread westward through the dying nations of Europe (the Greeks and Romans), becoming later the accepted faith of the semi-barbarous races who overran the Roman Empire from the north. It would seem that it was part of its destiny to lead these young peoples until they should have developed into the civilised nations of the western world.

The birth of the new religion occurred at an exceptional time. The Jewish faith had largely degenerated into formalism, and the Græco-Roman world no longer believed in its gods. Scientific agnosticism was the attitude of the educated, and religion had lost its hold on the people in general. Nevertheless, there appear to have been numerous small bodies of seekers after the spiritual life scattered over Asia Minor and Northern Egypt. These communities, known as Therapeuts (Healers), Gnostics (Knowers, or Wisdom-lovers), had been leading an ascetic life apart from the world, and were therefore in every way prepared to become channels for the new spiritual outflow. In many cases, they doubtless formed the first Christian Churches, which sprang up all over those parts of Eastern Europe under the leadership of St. Paul and other disciples.

During the second century, Alexandria became the principal centre of Christian thought, and here the new teaching came in contact with three distinct streams of philosophy, the Greek, the Egyptian, and the Hebrew, to which reference will be made later.

Prior to the adoption of Christianity as the state religion of the Roman Empire, under Constantine (A.D. 313), the central influence of the Church had passed to Rome, and in its changed environment much that

had been assimilated in Alexandria dropped out of sight, for in Rome it came into contact with different customs, a different type of mind, and a different language.

The break-up of the Roman Empire (c. 500 A.D.), and the invasion of Europe by the Goths, was succeeded by the Dark Ages. During this long period, a general materialisation of all things connected with the Church took place. With the decay of the organised power of the state, the Church set up a temporal kingdom of its own, which became the most powerful organisation in Europe. It was a grossly materialised conception of the Kingdom of God. Faith became degraded into an intellectual acceptance of Christian dogmas. Material power attracted ambitious men, and so corruption and immorality found their way into, and eventually became widespread, in the so-called spiritual kingdom.

We must, nevertheless, recognise that throughout these mediæval ages (500–1500 A.D.) it was the Church alone which kept alight the torch of learning, and that, even during the period of its deepest corruption, we find the Spirit shining forth through the lives of the saints.

The Reformation (1500 A.D.) which followed was, in many respects, a purifying agency; but, as frequently happens, the pendulum swung to the opposite extreme. The Reform movement ran too exclusively on moral and intellectual lines, and Christianity, in its new aspect, was thus robbed of much that had made it a channel of spiritual life. It is this Protestant form of the Christian faith which remains as the principal religion of our Teutonic race.

This brief resumé may serve to remind us how it is that our religion, originally a mode of the spiritual life, has become so cumbered and confined by its dogmatic presentations that it too often separates those whom it should unite, and too often presents itself as a barrier across the road, instead of pointing the Path which leads from man to God.

II.

The earliest records that we possess as to the teachings in the Christian Church are

contained in the Epistles of St. Paul (40–66 A.D.). St. Paul preaches a mystic Christ, the Christ that is to be formed in us, and it seems very doubtful whether he had seen or heard either of the four Canonical Gospels, or of the traditional Sayings and Doings of the Lord, upon which they were based.

As a matter of fact, many of the terms used by St. Paul form part of the technical language of the Gnostics, and other communities of mystics existing at this period. Such phrases as "The Mysteries of God," "The Perfect" ("we speak wisdom among the perfect") are common to St. Paul and the Gnostics, and the verse I. Corinthians, xv, 8, is a definite link with one of the Gnostic mystery dramas relating to Creation and the work of the Christ.

It appears probable that St. Paul was in touch with one of the inner schools to which reference has been made; that his line of thought would be familiar to such communities; and that, in many cases, they formed the nucleus of the early Churches established by his missionary travels.

It is, therefore, important that we should understand something about these seekers after the Wisdom—the Gnosis.

They were the heirs of three separate mystic traditions, those of Greece, of Egypt, and of Jewry, about each of which a few words may be said.

MYSTERY RELIGIONS.

MITHRAS.—In the Græco-Roman world the *Mithraic Mystery* Religion had become widespread during the first century of the Christian era. The worship of Mithras, as the spiritual Sun, the Mediator between Light and Darkness, can be traced in the oldest Aryan scriptures. It spread into Persia, and by the fourth century B.C. the mystery teachings and ritual had been embodied. In the Mithraic Mysteries, Light and Darkness became good and evil, between which a struggle is going on in the life of every man. Mithras is always offering the sacrifice which enables the good to triumph. The human soul, separated from the Divine in its descent to earth, can re-ascend and become re-united with God; but, in order

to attain this union, man must overcome evil, and lead a spiritual life with fasting and penance. A common meal of bread and water was partaken of by the devotees.

HERMES.—The *Egyptian Mysteries* were represented by the Inner Hermetic Schools, associated with the worship of Thoth, the God of Wisdom. In general outline they were similar to the Mithraic Mysteries. There is the same conflict between Light and Darkness, or good and evil. Osiris is the Creator, the good principle, and also represents mystically the human soul, which, though divine in its origin, is exposed to this perpetual struggle. The spiritual nature is at first overcome by the darkness of material existence (Seth), but *Horus*, the divine Son and Saviour, is born within the soul, and with the aid of *Wisdom* (Thoth) overcomes the power of *Seth*. The human soul is thus enabled to pass once more into the presence of its Creator and Protector, Osiris.

The "Birth of Horus," which was desired by the Egyptian mystic, is the same aspiration as that of St. Paul, "until Christ be formed in you," and it has been pointed out by some writers that the Egyptian tradition contained many of the distinctive doctrines of Gnostic Christianity, but without the *historic* Christ. Thus the concepts of the Logos, the Saviour and Virgin Mother, the second birth and final union with God, are stated to have existed, in the Egyptian mysteries, for many hundred years prior to the Christian era.

JEWRY.—The third tradition, the Jewish, was descended from the Schools of the Prophets, the Hebrew Seers. There is very little information obtainable about these inner schools, but they appear always to have clung to the expectation of a Saviour of the Race, and it is not improbable that the Kabbalah contains much of the ancient wisdom which was, doubtless, handed on from age to age by these bands of ascetics. It may be recalled that the strictest schools of the Pharisees, and the Essenes, were noted for their life of rigid purity.

These, then, were the traditions of the mystic schools existing in and around Alexandria, and, in all probability, they gave to and received from each other.

As already remarked, for the people in general, religion appears to have lost its hold, and scientific agnosticism was the attitude of the educated. The old race, the Græco-Roman, was dying. A new religion was needed for the new race, and these inner schools, composed of seekers after the spiritual life, were there to provide a vehicle for it.

There is much obscurity, from the historical standpoint, as regards the origins of Christianity, for the Canonical Gospels, embodying the traditional Sayings and Doings of the Lord, do not appear until the end of the first century.

We may, however, be justified in assuming that the principal work of the Master was the re-proclamation of the Mysteries of God. He preached to the people concerning the Kingdom of God, which could only be entered by the Strait Gate, the Narrow Way.

The "Kingdom of God," moreover, was not a state to be attained after death, but a mode of life on earth. "Seek ye first the Kingdom of God." "The Kingdom of God is within you."

It would appear, also, that many of the Master's teachings, recorded in the Gospels, were the ideals which were being followed in some of those inner schools to which we have referred. For example, the Essenes in Palestine possessed a spiritual code, which had the following points in common with Christian ethics. They were taught to sell all and give to the poor, to love their neighbour as themselves, to be lovers of peace, to be meek and lowly in spirit, pure in heart, and merciful, to devote themselves to curing the sick, and to seek to become temples of the Holy Spirit, seers, and prophets. This last injunction reminds us of St. Paul's message to the Corinthians: "Know ye not that your body is a temple of the Holy Ghost, which is in you, which ye have from God?"

There is, therefore, some justification for the point of view that the Christ, in preaching the *Kingdom of God* and the *Narrow Way* which leads to it, was re-proclaiming the spiritual life which was being followed or sought after by the mystic communities of Palestine, Egypt, and Asia Minor; but, we

may feel sure, that in openly teaching some of these things, which had hitherto been kept secret, He imparted to them a life-giving impulse, so that they went forth into the world with all the added power of His presence, and with all the influence of the spiritual forces which must have been out-poured at this period, producing the requisite response in the hearts of men.

If we accept this view, we can understand how it was that St. Paul, preaching the Mystic Christ, the Christ who was to be born in the souls of seekers after the Kingdom of God, though his teaching may not have been welcomed in the Jewish synagogues, was yet able to establish, within a few years, a large number of Christian Churches as the result of his missionary efforts. And so we find, during the second century, the growth of Gnostic Christianity.

The term "Gnostic" is used by Clement of Alexandria to indicate "the enlightened or perfect Christian"; but it is more often adopted by orthodox writers as a term of reproach. The various Gnostic sects were the heirs of the pre-Christian mystics, and under the spiritual influences which so greatly stimulated the minds of men in those early days, the movement grew; so that, during the fourth and fifth centuries, it was a powerful rival to the orthodox Church. For alongside the mystical view of Christianity there had existed, from the first, the popular or exoteric form, usually associated with the work of St. Peter. The Jewish mind had always looked for the coming of a Saviour, or Deliverer of the Race, and it was this dominant idea which clothed the outer aspect of Christian teaching. This conception was innocent of philosophy of any kind, and was, therefore, adapted to the uneducated or simple-minded, whereas Christianity in its Gnostic or Mystic form was acceptable to the intellectuals of Alexandria, such as Clement and Origen.

With the shifting of the centre of the Church from Alexandria to Rome, and the resultant changes in environment, race, and type of mind, the mystical conceptions were gradually superseded by the historical or popular view of Christianity; and everything, which was not comprehensible to the

more concrete minds of the new authorities in the Church, was adjudged to be heresy.

Clement of Alexandria, for example, had viewed the history of the world as a long preparation for the revelation of God in man. In his conception, man from the beginning had been a manifestation of the Divine Logos, and therefore divine in his nature. In Jesus of Nazareth, Clement saw the realisation of the Ideal Man, created originally as an arch-type in the mind of God; the Ideal Man risen to His full perfection.

In the view of Clement, and other Gnostics, man through becoming perfected would attain divinity, would manifest the divine nature latent in humanity. They conceived no difference in *kind* between Christ and man, but a difference of *degree*.

"Later divines," writes Professor Max Müller, "made the difference between Christ and man one of *kind*, and not one of *degree*, thus challenging and defying the whole of Christ's teaching."

From this time onwards, through the Middle Ages, during the Reformation, and down to the present, the Mystical Christ, the Christ of St. Paul, St. John, Clement, and Origen, has had to give way to the historical Christ, the *One* Divine Man, the special and unique Incarnation of God.

And so it is that we have inherited in the Gospels a collection of mystical teachings, either expressed or implied, which we are expected to interpret in terms of history.

In this way, orthodox Christianity has become divorced from its philosophy, and notwithstanding that many attempts have been made in recent years to expound its doctrines in such a manner that they might become acceptable to the spiritual intelligence, it cannot be said that the efforts have been very successful.

The spirit of mysticism is, however, once more moving amongst us, and it may ere long make its influence felt within the Church, so that its creeds and doctrines may once again be seen to shine forth in their true light; that, through identity of nature, they may make a more effective appeal to the light within the hearts of men, that "true Light which lighteth every man that cometh into the world."

And many are looking for and awaiting the coming again of the Christ to His people, not merely to the Christian Church, but to all the peoples of the world.

And if and when He comes, it may be that, as at His last appearing, He will not teach us anything higher than the spiritual truths already given to the world, but that once more He will pour forth into humanity a great uplifting force which will quicken

our inner consciousness, so that the familiar words may meet with a fresh response in our hearts, and inspire us to follow the new light, to live the higher life.

So may His message once again be the proclamation of the Ancient Mysteries, and may many thus again be drawn into the Path which leads to the Kingdom of God.

H. TWELVETREES.

THE COMING OF THE MASTER.

Listen to the gentle footsteps
Coming down the mountain side.
Listen to the strains of music
O'er the valleys spreading wide.
'Tis the footsteps of the Master,
'Tis the music of His Love,
Coming down in all His splendour
From the mountain crest above.

Can you see the colours flashing,
Flashing in the mighty blue?
Can you hear the cadent music—
Melodies divinely true?
Not the Sun in all His grandeur,
Nor the glory of a star,
Can compare with that bright radiance
That descendeth from afar.

Swiftly, surely, He approaches,
With the staff of life in hand.
Coming down to tell His children
Of a long since promised land.
Coming in His robes of glory
With a message to impart,
With a tuneful song of gladness
That will raise the drooping heart.

Brother, raise your eyes in wonder,
Gaze upon the snow-clad crest.
See the radiant streamers shooting,
Flashing from the east to west.
Hear the echoes of compassion
Growing stronger every hour.
Brother, come and let us meet Him,
At the gateway of the Tower.

Long the ages we have waited,
Waiting for His lips to speak;
Long we've listened for the echoes
Coming from the mountain peak.
Patiently we've watched the symbols
Marching through the heavens above,
Sounding out the mystic message
Of the coming Lord of Love.

Come, my brother, cease thy warfare;
Cease thy hatreds and thy strife!
Let us turn our backs on evil
And embrace the Lord of Life.
Let us touch His precious garment
As His footsteps tread the plain,
Winning nobly back our birthright,
Immortality, again.

Hush! the echoes of His footsteps
Groweth stronger every hour.
Can you feel your heart's love throbbing
At the dawning of His power?
Let us then proclaim His advent,
Let us raise the banner high;
For the sound of Love and Wisdom
Soon will ring throughout the sky.

Lord, we wait upon Thy coming
With a growing calm and peace;
And our souls are filled with gladness
And our aching fevers cease.
Every land, in bitter anguish,
Cries for healing, love, and rest,
Thou, O Lord, alone can bring them
From the glories of the blest.

J. K. H.

MISTIKO.

DE T. A. DUNCAN.

MISTIKO eble povas difiniĝi jene: tia filozofio—la amo al saĝeco aŭ la serĉo al la vero—kiu penas subpenetri la eksterajn aŭ fenomenajn aspektojn ĝis ilia interna vero. Ĝi kredigas, ke laŭ ĉi tiu vojo homo povas fine kvazaŭ alproksimiĝi vizaĝo kontraŭ vizaĝo kun Dio, la Kaŝita Principo de la Naturo, kaj per progresaj unuiĝoj kun Li, veni al gradoj de pli alta konscio, kono kaj povo, kiajn ne povus atingigi al li multe da studado de naturscienco aŭ ekzerciĝo de la rezonado lia. Ĉi tiu cele la mistikulo supozeble bezonas novan organon de scio aŭ kono. Li kredas, ke ĉiuj homoj posedas ĝerne tian organon aŭ kapablon, kaj, ke en kelkaj homoj ĝi eĉ atingis ĝis pli malpli alta disvolviĝo. Tiu kapablo nomiĝas intuicio aŭ kompreno, kaj oni diras, ke ĝi rilatas al la animo aŭ pli alta homo same kiel la vidkapablo rilatas al la fizika homo. Ĝi povas nomiĝi la okulo de la animo. Ĉi tiu kapablo de intuicio, kiun la hebraj skriboj nomis “klarvidado” kaj la Kristanaj skriboj nomis “la okulo de la kompreno klerigita,” ne povas disvolviĝi per iab-cer edkzerציגao. Kiom mi komprenas la aferon oni asertas, ke sub kelkaj kondiĉoj la pli alta spirita parto nia povas pli senpere komunikiĝi kun la fizika organo de pensado, la cerbo, kaj stimuli aktivecen novan centron de konscio, aŭ centron, kiu ne estas normale aktiva en la nuna stadio de evoluado. Ĉi tiu centro, laŭ tio, kion oni diras, reprezentigas fiziologie per la “pina” glando. Kio do estas la kondiĉoj supre cititaj? Kiel ni povas “prepari la vojon por la Sinjoro”—“la pli alta memo” en ĉiu el ni—klerigi nian internan vidadon, nin gvidi en la vojojn al pli alta scio? Unue, per purigado de koro kaj vivo. “La kore puraj vidos Dion.” “Tiu, kiu havas ĉi tiun esperon purigas sin, eĉ kiel Li estas pura.” “Kiu deziras fari la volon de Dio, tiu scios la doktrinon, ĉu ĝi estas Dia.” Due, per arda kaj nesatigebla deziro al la lumo de spirita scio, la senĉesa peto de la koro: “Vi malfermu miajn okulojn, Sinjoro, ke mi povu vidi.” Trie, per senŝanceliĝa fido—fido al la en ni Dio povanta

fari ĉi tiun “Potencan Laboron.” “Ĉu vi kredas, ke mi povas fari ĉi tion? Jes Sinjoro, laŭ Via fido estu al Vi.”

Se mi povas konjekti, parolante ne el sperto, sed kiel tiu, kiu pensis, komparis kaj konkludis, mi dirus, ke ŝajnas kredeble, ke estas stadio en disvolviĝo antaŭa al la “klarvidado,” en kiu, tiuj kiuj plenumas la preparajn kondiĉojn al klarviduleco kaj estas ardaj serĉantoj al spiriteca scio, ricevas iom da scio en sian cerbon, ne grave estas de kie, ĉu el sia propra pli alta Memo, aŭ el ia “Observado kaj Sanktulo” kies helpo ili logis al si per siaj aspiroj kaj pensoj. Tiu scio povas esti nur iom pli ol stimuliĝo kaj plialtiĝo de ilia nomala konscio, aŭ en pli maloftaj momentoj de inspiro, ili povas havi intuician perceptojn al la vero, komprenon pri karaktero, kapablon interpreti malklarajn simbolojn pri kiuj ili povas nur diri, ke ili ne scias kiel tiaj pensoj venas en ilian menson. Ekbrilojn de kompreno similajn al ĉi tiuj oni povas trovi en la verkoj de ĉiuj la pli grandaj poetoj kaj literatoroj, kaj en multaj kiuj ne havas intelektan famon, sed kiujn amo mem faris pli saĝaj ol iliaj kunuloj. Inter tiaj ni devas loki la plimulton ĉa niaj anglaj mistikaj verkistoj. La provo de Fimo. Gregory kaj ceteraj akceptigi ĉi tiajn kiel verajn mistikulojn, dum tiuj, kiuj asertas ke ili “havas la klarvidadon” lokiĝas en la viziularon aŭ ĉarlatanaron, estas laŭ mi, antaŭdestinita al malsukceso, ĉar la tiel nomataj “viziuloj” havas la antikvajn skribojn kaj la “novan psikologion” ĉe sia flanko, kaj ankaŭ la emon de moderna pensado al la opinio, ke homo evoluadas psike kaj spirite same kiel fizike

La historio de mistiko estas alloga objekto por studi, sed ĉi tie mi povas doni nur plej mallongan skizon. Ĉiuj grandaj religioj havas siajn radikojn en mistiko. Iliaj fondintoj kaj multaj el iliaj partianoj estis mistikuloj. Preskaŭ ĉiuj la filozofiaj skoloj orientaj kaj la grandaj Platona kaj Pitagora skoloj en la

okcidento profunde koloriĝas per mistiko. Al la Kristana eklezio neniam mankis mistikuloj, de Sankta Paŭlo kaj Sankta Johano la evangeliisto ĝis Geo. Macdonald kaj John Pulsford en nia lando niatage, kvankam la laste cititajn eble oni nomus prefere pli intuiciaj kaj mistikaj verkistoj ol veraj mistikuloj. Nia Dia Sinjoro mem estis Majstro-mistikulo, kaj zorga studado de la evangelioj montros, ke estis nur manko de spiriteco en Liaj aŭskultantoj kiu malebligis, ke Li konduku ilin al la plej interna sanktejo de la Templo de la Vero. Kion alian signifas tiaj kortuŝaj demandoj—"Ĉu vi ankoraŭ ne komprenas?" "Ĉu vi ankaŭ foriros?" "Kiel povas esti, ke vi ne komprenas?" "Mi parolis al vi pri teraj aferoj kaj neniu el vi kredas, ĉu vi do kredos se mi parolos pri ĉielaj aferoj?"—kaj multaj aliaj similaj?

Tio, kio frapas iun, kiu studas ĉi tiun objekton, por la unua fojo estas, ke krom la granda skolo de la Neoplatonaj, neniu du mistikuloj ŝajnas paroli tute sammaniere aŭ doni la tute samajn rezultatojn. Inter tiuj kies diroj aŭ verkoj ĝisvivis nin komparu ekzemple Laoce en Hinujo, Gautama la Buddho en Hindujo, Hermes en Egiptujo, kaj en Kristana Eŭropo, Sankta Theresa, Jakob Behmen kaj Emanuel Swedenborg. Oni povas legi angle ĉi tiujn verkojn. Pasi de unu al alia el tiuj Majstroj de la pli alta vivo similas vojaĝadon tra serio de fremdaj landoj multe diferencaj pri lingvaj, kutimoj kaj moroj; tiel difinita estas ilia individuo. Kaj tamen se vi havas en vi ian nuanceton mist kulan, ne bezonas longan konon pri unu el ili por ke vi perceptu, ke jen estas plua ano en la granda "Frataro de Klarviduloj." Laŭ vaste apartigitaj vojoj ili alproksimiĝas al la sama centro.

Ĉiuj la pli grandaj mistikuloj en kia ajn tempo, nacio aŭ religio, ŝajnas konsenti pri kelkaj fundamentaj tezoj, el kiuj la jenaj estas la plej gravaj.

1. Malantaŭ ĉio kaj ĉiuj estaĵoj estas la prima Mistero, la nedifinebla, neesprimebla, nepersoneca (kvankam la fonto de personeco) nekreita (kvankam la fonto de ĉia kreaĵo) universala Esenco aŭ Substanco, Spirito aŭ Dio.

2. El ĉi tiu prima Mistero elfluas la

krea energio, nutra potenco kaj direkta intelekto, kiu restas interne en ĉio.

3. La universo, granda mondo aŭ makrokosmo estas penso de Dio eksterigita aŭ objektivigita de la krea energio de la Dia menso. La mistikulo do regiaras ĝin kiel simbolon de la Diaj ideoj, ĉiu parto de ĝi havanta specialan "subskribon" aŭ "signifon," esprimon de la Dia naturo, kiun tiu, "kiu havas okulojn por vidi" povas legi.

4. Ĉi tiu makrokosmo estas organa, unuo en diverseco, en la tuto kaj en ĉiu sia parto, kaj ĝi estas en sia konsisto triopa. (La orientaj mistikuloj dirus, ke ĝi estas sepopa, sed la klasifiko estas nur afero oportuneca. La okcidenta "triopa" klasifiko traktas la samon kiel la orienta "sepopa.") Ĉi tiuj tri aspektoj de la universo estas la ekstera, la interna, kaj la plej interna naturo, kaj estas respondaj al la (a) korpo, (b) animo, (c) spirito en la homo. (a) La ekstera, fizika, fenomenala mondo, la plej krude materia kaj la malplej daŭra. (b) La interna psika mondo, ankaŭ fenomenala, nedaŭra, tamen pli daŭra ol la ekstera kaj materia, sed el pli etera substanco; kie funkcias la konstruaj kaj detruaj fortoj de la universo sub la direkto de pli altaj inteligentoj: mallonge, la mond-animo. (c) La plej interna kaj transcenda regno de universala, senpersoneca kaj spirita estado; la ĉion-enhavanta sfero de la Dieco, la regno de Dio, la oceano da lumo, vivo kaj amo, en kiu ĉio "vivas, moviĝas kaj estas."

Ĉi tiuj tri aspektojn de la makrokosmo oni ne regardu kiel tri tavolojn kuŝantajn unu super la alia, nek kiel unu internan de alia; sed pli prefere kiel tri gradojn de substanco, la pli eteraj el kiuj interpenetras kaj englobigas la malpli materiajn.

5. Homo, laŭ la mistikulo, estas la mikrokosmo, aŭ eta mondo, unu epitomo aŭ resumo miniatura de la triopa makrokosmo, en kiu ĉiu aparta sfero aŭ mondo havas sian kompletan respondaĵon aŭ representaĵon en li. Lia korpo senpere rilatas al la materia mondo, lia animo al la psika mondo kaj en lia plej interna naturo li estas spirita, dia, vera ido de Dio. Per siaj korpaj, psikaj kaj spiritaj povoj tial homo povus rilati al la tri mondoj de la universo—fizika, psika, spirita—kaj kunrilatigi ilin en sia konscio.

Sed en la stadio de disvolviĝo, kiun hom kaj la tero lia loĝejo nun atingis, la granda plimulto el la homaro estas normale konscia nur sur la fizika mondo. Ili kontaktas la psikan mondon nur dum dormo, kaj la spiritan mondon sole en kelkaj maloftaj momentoj de pia fervoro. La malmultaj esceptoj troviĝas ĉe tiuj mistikuloj kies internaj sentoj fariĝis pli malpli sentemaj, ebligante kontakton kun la pli altaj mondoj, kaj en kelkaj okazoj kunrilatigi la scion akiritan en ĉiu, kaj reen alporti konigojn pri tio, kion ili vidis aŭ aŭdis. Ĉi tie unu vorto averta. Estas tute eble al "tiu, kies okuloj estas malfermitaj," precipe en la fruaj stadioj de sia disvolviĝo, vidi sed ne kompreni, aŭdi sed fuŝe interpreti siajn spertojn en la pli altaj mondoj, tiel, ke ili estas pli ol senutilaj, eĉ erarigaj al li kaj aliuloj. Sekve tiu devus serĉi personan gvidadon kaj konsilon de tiuj, kiuj pli progresis, pli profunde spertis pri spirita disvolviĝo—ĉiam ekzistas progresintoj animoj en la mondo kiuj estas pretaj kaj deziraj helpi al vera serĉanto al la vero—kaj dumtempe studi arde la skribitajn spertojn de tiuj, kiuj antaŭe iris tiun vojon; kaj antaŭ ĉio, per fervora preĝado kaj spirado alvoki tiun dian klerigadon, tiun "saĝecon de supre" kiu estas neniam retenita for de tiuj, kiuj "serĉas ĝis kiam ili trovas, kiuj petas ĝis kiam ili havas, kiuj frapas ĝis kiam la pordo malfermiĝas."

Estus tre interese kompari respektive la vojojn trapasitajn de orientaj kaj okcidentaj mistikuloj en iliaj provoj atingi la internan lumon, kaj postuli sian heredon de saĝeco kaj povo kiel idoj de Dio. En kelkaj rilatoj ekzistas notindaj diferencoj pri metodo sed la simileco estas almenaŭ tiel frapantaj. Ekzemple en tiu netaksebla gemo de Hinda literaturo la "Bhagavad-Gītā" kiu onidire estas la konstanta studato de adeptoj, ankaŭ tekstlibro religia por la plimulto, la vojo al realigo de la plej altaj eblecoj de spirita disvolviĝo nomiĝas Jogo, aŭ unuiĝo kun Dieco, kaj tiu, kiu penas iri al tiu idealo nomiĝas "Jogi" aŭ tiu, kiu celas unuiĝon; kaj la vojoj kondukantaj al ĉi tiu finfariĝo nomiĝas tri, jene: "Karma Joga"—unuiĝo per agado, aŭ farado de devoj, "Bakti Yoga"—unuiĝo per sindono al la dieco, kaj "Gnana

Yoga"—unuiĝo per spirita scio akirita en ekstaza kontemplacio.

En la verkoj de la grandaj mistikuloj de la Kristana Katolika Eklezio ni trovas respondajn vojojn al perfekteco kaj unuiĝo kun Dio, nome:

1. La Purgatoria Vojo, puriĝo per agado, por komencantoj.

2. La Kleriga Vojo, aŭ mensa preĝo, por tiuj, kiuj estas pli progresintaj, en kiu la metodoj de penskontrolo priskribiĝas.

3. La Unuiĝa Vojo, por la (teknike) perfektuloj aŭ plene iniciitaj, kiu enhavas instruojn pri kontemplacio. Ĉi tiu Unuiĝa Vojo plene skiziĝis de Sankta Johano de la Kruco, kiu nomas ĝin la Mistika ŝtuparo kaj priskribas la dek stadiojn aŭ gradojn de alproksimiĝo, kiuj faras la ŝtupojn de la ŝtuparo atinganta de la tero ĝis la ĉielo.

Sed ne estas supozeble, ke ĉiuj okcidentaj mistikuloj apartenas al tiaj skoloj de sanktuleco, aŭ edukigis per la metodo de tia scienco de la animo. Ĉiam ekzistadis kion mi povas nomi naturaj mistikuloj, kiaj Sino. Guyon, Claud St. Martin, William Law, Geo. Fox, J. P. Greaves, Henry Sutton, kaj aludante nur unu plu, Jacob Behmen la inspiritan botiston de Gorlitz, la reĝo de ĉiuj ili.

En la nunaj tagoj treege multiĝis la nombro de tiuj, kiuj kvankam ankoraŭ ne konsciaj en la pli altaj mondoj tamen estas onidire intuiciaj kaj forte allogitaj al la mistiko. Ĉar nun por la unua fojo en la mondhistorio, la trezoroj de primistika penso, longe kaŝitaj en la literaturo de Egiptujo, Ĥinujo, Hindujo, Persujo, Grekujo, Italujo, Hispanujo, Francujo kaj Germanujo, estas en la angla lingvo haveblaj al ĉiuj el ni, ŝajnas al mi kvazaŭ ŝlosilo enmanigis al ni, kaj ia dia providenco urĝas nin profunde studi tiun mirindan libron de sanktaj skriboj sur kiu niaj praaĵoj bazis la Kristanan religion, sed kiu, ŝajnas al multaj el ni, ankoraŭ ne donis unu duonon de la trezoroj, kiujn ĝi enhavas.

Konklude, mi petas vian paciencon atenton kelkajn pluajn momentojn dum mi legas elĉerpon el artikolo "A Study of Maeterlinck" (Studo pri Maeterlinck) de Sino. Hamilton Synge: "Estas evidente, ke la mistiko venis unue el la "Ceremonioj" vorto

(Mysteries), tiuj sekretaj ceremonioj de inicio en la pli altan vivon en antikva Egiptujo kaj Grekujo. La termino baziĝas onidire sur la greka vorto "muo"—fermi la buŝon, silenti. La "Mystae," tiuj iniciitoj al la ceremonioj ne estis permesataj paroli pri tio, kion oni montris al ili. La plej altaj veroj en ĉiuj la grandaj religioj estis necese enecaj, malkaŝitaj nur al tiuj, kiuj sufiĉe disvolviĝis por kompreni ilin. Kion ni komprenas sub mistiko en la moderna senco, estas tio, kio rilatas al la pli internaj principoj, la vera realeco de objektoj, tute mala al la populara ideo, kiu asociigas ĝin kun tio, kio estas nereala kaj kontraŭa al la prudento. Ĝi serĉas scion pri la animo homa, liberigitan el dogmoj kaj sistemoj, la animo kiel ĝi estis kaj eterne estos. Ĝi serĉas scion pri la kaŝita fonto de nia esteco—la animo de la tuto—kaj niaj rilatoj al ĝi kaj la nevidita mondo. . . . Ĉiu religio havas siajn klarvidulojn, siajn mistikulojn, tiujn, kiuj travidas la eksterajn formojn ĝis la vero malantaŭ ili. Iel, ĉiuj religioj estas samaj. Estas nur la formoj, kiuj estas malsamaj. Oni diris, ke la vasteco kaj komprenemeco de la homa menso taksigas laŭ la vidmaniero per kiu ĝi alrigardas simbolojn. Al la materialista, malreligia menso ili estas nenio; al tiu, kiu ne povas sin levi super la konkreto ili estas vantaj kaj sensignifaj. Sed al la mistikulo ili estas alispecaj. Ekzistas nenia flustro de arbo, nenia formo kiu frapas lian okulon, kiuj ne levas lin al la realo kaj eterno. Li la simbolon povas travidi traen ĝis la ideo malantaŭe. Ĝi al li estas konsekrita, ne

por si mem, sed por tio, kion ĝi elombras, la dian povon, veron, belecon kaj amon, kiujn ĝi reprezentas, la sugeston, kiu faras ĝin amita, kaj kiu restas por ĉiam "unu vizaĝo el multaj vizaĝoj," nube vidata tra la moviĝemaj ombroj, sed neniam ŝanĝanta la specon de sia perfekteco. Fariĝi spirite konscia ĉiam en pli alta kaj pli vasta senco estas la aspiro de ĉiu mistikulo. Ĉi tiu spirita konscio, la scio pri tio, kio sola estas reala en la homo, unufojon atingita, al la homo estas donita la neestingbla lumo, kiu lumigos lian vojon nun kaj eterne. Kelkaj homoj trovas la vojon al ĉi tiu spirita konscio per unu maniero—kelkaj per aliaj. Multaj vojoj kondukas al la supro de la monto. Per multaj formoj, per diversaj simboloj oni povas atingi ĝin. La animo povas esti vekita, altigita, levita super la materia mondo kun ĝia maltrankvileco kaj turmento, avideco de la karno kaj la fiereco de la vivo—kaj alveni hejmen al Dio. Povas esti, ke ĉi tiu spirita pilgrimado, kiel ĝin nomis Carlyle, laŭiras strangajn, krutajn, vojojn. Povas esti ke tra la dia profundeco de malĝojo ni kondukigaŝ tien. Povas esti alimaniere. Ekbrilo de spirita konscio eble venos al ni, se ni estos pretaj en nia ordinara ĉiutaga vivo. El ia eta sensignia afero ĝi povos veni. Eble ĝi donos okulojn por vidi, orelojn por aŭdi; eble ĝi lumigos, malkaŝos, kaj sur la vojstrion de nia vivo briligos novan pacon.

Kun permeso de la aŭtoro
el la angla lingvo tradukis.

H. B. H.

It has been said : Devotion is born of the Light of the Presence of the Eternal Beloved. It is like a flash of lightning, illuminating the eye of the Devotee, speaking to his ear, enlivening his movements, and alienating him from all the world—so that his acts are not for self nor for others, but are works of impersonal Devotion to the Beloved.

Devotion is the perfection of Love. Worship makes a servant, knowledge makes a knower, abstinence makes an ascetic, sincere seeking makes an earnest aspirant, sacrifice of all the world makes a friend, self-sacrifice makes a Lover, losing the perishable and imperishable elements of self in the Beloved makes a Devotee.

—From the *Theosophy of Islam*.



JOAN OF ARC.

UN DANGER A EVITER.

BEAUCOUP d'entre nous, ne se sentant pas capables de maintenir leur esprit sur la formule générale de notre Message, se sont créé un idéal précis du Grand Instructeur du Monde, ce qui est leur droit. Mais beaucoup aussi, non contents de cela, se sont formé une conviction précise touchant la façon dont l'Instructeur du Monde se manifestera, et un certain nombre ne peuvent parler de l'objet de notre Ordre sans ajouter que l'Instructeur viendra à peu près à telle date, apparaîtra dans telle ville, prendra le corps physique de tel disciple etc. . . .

Bien que ceci soit *possible*, il me semble que dans ces *précisions exagérées* il peut y avoir à la fois une erreur et un danger. C'est pourquoi j'espère qu'il me sera permis d'attirer très amicalement sur ce point l'attention de nos Frères de l'Ordre de L'Etoile d'Orient. Ayons toujours présents à l'esprit le but et les principes de l'Ordre, et ne nous laissons pas entraîner, par les fantaisies d'un enthousiasme irréfléchi. Je ne veux pas dire par là que nous ne devons pas être enthousiastes : car en vérité le but de notre Ordre est bien le plus beau, le plus sublime qui puisse enthousiasmer une âme. Mais je dis que notre enthousiasme ne doit jamais *nous faire perdre l'équilibre* et ne doit pas nous faire dévier de la ligne d'action qui nous est précisée dans la déclaration des principes de l'Ordre de l'Etoile d'Orient.

Nous croyons à la venue prochaine d'un Grand Instructeur du Monde ; nous nous efforçons de répandre ce Message ; nous consacrons à Celui qui doit venir toutes les forces de notre cœur et de notre esprit et faisons de notre mieux pour préparer ses voies. Quant à le date de son apparition et à la façon dont Il se manifestera, *nous ne savons rien et n'avons rien à dire* : retenons cela.

Relisons les Principes de l'Ordre ; reprenons les Conférences de Madame Besant, les instructions et les conseils de notre jeune Chef et des autres Guides de l'Ordre. Que nous disent-ils tous ?

"Préparez-vous à reconnaître l'Instructeur du Monde lorsqu'Il viendra. . . . Efforçons-nous de faire du Dévouement, de la Persévérance et de la Douceur les caractéristiques de notre vie journalière afin de Le reconnaître lorsqu'il viendra. . . . Ce qui est à prévoir, c'est que le Grand Instructeur, au jour de sa manifestation, sera méconnu par les hommes au milieu desquels Il apparaîtra. . . ."

"L'Instructeur se reconnaîtra à son enseignement. . . ."

Voilà ce que l'on nous dit, ce qu'a proclamé celle qui fut l'Annonciatrice, ce que nous répète sans cesse notre chef : *"L'Instructeur se reconnaîtra à son enseignement : imprégnons notre esprit et notre cœur des qualités qui sont les Siennes et qui seront les caractéristiques de son enseignement, et ainsi nous pourrions le reconnaître lorsqu'Il viendra."*

Mais on ne nous affirme pas que Celui que nous attendons se manifestera de telle façon plutôt que de telle autre, ni qu'il prendra le corps de tel disciple et viendra dans tel ou tel pays. Ne nous créons donc pas sur ces choses des convictions trop précises de peur que ces convictions ne deviennent pour nous des limitations qui nous empêcheraient de reconnaître Le Seigneur lorsqu'Il sera parmi nous sous une apparence qui ne répondra peut-être pas à ce que nous attendons. . . .

Personne sur terre ne sait plus de choses là-dessus, certainement, que la vénérée Présidente de la Société Théosophique, qui reçut des Maîtres la mission d'annoncer au monde les événements futurs. Et cependant que nous enseigne-t-elle, *elle qui sait* ? Nous dit-elle de tourner nos regards vers un pays déterminé, de nous prosterner devant tel ou tel disciple, parceque dans ce pays et par le corps de ce disciple l'Instructeur du Monde se manifestera ? Non ! Rien, au contraire, ne peut nous permettre de dire qu'elle a donné à un moment quelconque—publiquement tout au moins—une précision de ce genre. Et nous ferions peut-être bien, nous qui ne savons rien, d'imiter un peu

mieux la prudente et sage réserve de *ceux qui savent*.

Sans doute de grands Disciples sont dès à présent parmi nous ; mais de plus grands encore peuvent venir. Sans doute l'Ordre de l'Etoile d'Orient est l'instrument dont l'Instructeur du Monde pourra se servir, espérons-le, si nous savons rendre cet instrument digne de ce service ; sans doute le chef de cet Ordre, notre frère bienaimé à qui nous conservons affectueusement, dans l'intimité de notre cœur, le nom sous lequel enfant, il est venu à nous, est un ego puissant lié d'une façon mystérieuse et spéciale à l'œuvre des Maîtres et en particulier au Grand Instructeur lui-même. . . . mais du rôle que chacun de ces êtres doit jouer, du rôle même—si sublime soit-il—réservé à notre Chef vénéré, que savons-nous ? *Ex-actement : rien !*

Et j'ajouterai qu'il me paraît bon qu'il en soit ainsi. Il serait mauvais, pour la plupart d'entre nous, sinon pour tous, que des détails matériels trop précis nous soient donnés sur la façon dont s'accompliront les événements futurs : notre égoïsme ne pourrait qu'en faire mauvais usage, et nos efforts vers le développement spirituel risqueraient d'en être entravés. Que l'un quelconque d'entre nous réfléchisse à ceci : *le savions* nous d'une façon certaine, que tel disciple, dont nous connaissons le nom et le demeure, à qui nous avons peut-être parlé et dont nous sommes connu, est *celui-là même* par qui l'Instructeur du Monde se manifestera, aurions-nous assez de courage et d'énergie spirituelle pour continuer sans défaillance l'œuvre ardue de la purification, et ne serions-nous pas tentés souvent, en présence d'une épreuve plus cruelle, d'un effort d'abnégation plus pénible à accomplir, de *nous reposer sur cette certitude* ? Ne nous dirions-nous pas quelquefois : " Cette épreuve est vraiment bien dure ! Après tout, pourquoi me torturer ? Ne puis-je jouir encore de telle ou telle chose ? Me corriger de tous ces défauts est un terrible travail : puisque *je sais* qui sera l'Instructeur, inutile de me donner tout ce mal ; *je suis bien certain de la reconnaître*, alors j'irai vers Lui et Il me donnera la force qui me manque ! "

Lequel d'entre nous, Frères de L'Etoile, serait assez présomptueux pour affirmer que, *s'il savait*, il serait assez fort pour ne *jamaïs* tenir un raisonnement semblable ? Soyons donc bien persuadés que nous ne savons rien, et surtout évitons de chercher à faire croire à autrui que nous savons quelque chose.

Imitons la modestie et la réserve admirable de notre jeune chef et de sa vénérée Protectrice. Donnons-nous de tout notre cœur, de toutes nos forces, à l'expansion de notre Ordre dans le Monde ; efforçons nous de répandre autour de nous le Message que nous nous sommes chargés de répandre, mais évitons de l'enjoliver de croyances personnelles qu' *aucun enseignement précis* de nos guides ne justifie. Nous savons, et nous sommes réunis dans cet Ordre pour dire, qu'un Grand Instructeur doit prochainement venir ; on nous a dit que Celui qui viendra est le Suprême Instructeur des Anges et des Hommes : il nous est permis de croire que l'événement aura des analogies avec ce qui s'est passé lors de sa venue il y a 2000 ans. . . . et ceci même devrait nous donner à réfléchir et nous faire comprendre que lorsque *ceux qui savent*, ne disent rien il siérait à ceux *qui ne savent rien* de se taire. . . .

Lorsque l'Instructeur Suprême vint, il y a 2000 ans, on nous dit qu'il emprunta, pour se manifester, le corps qui avait été préparé et purifié pour Lui par l'un de Ses disciples . . . et lorsqu' Il commença Son enseignement, cet enseignement fut si sublime, si grand, si hors de portée de Ses concitoyens, que ceux-là même au milieu desquels Il avait vécu ne le reconnurent point et le traitèrent d'imposteur. Ni les prêtres de la Religion officielle, ni les savants, ni les Princes de la nation ne furent en état de Le comprendre, les ascètes même parmi lesquels Son disciple avait passé sa vie Le méconnaurent, et ses propres frères dirent de Lui " ne l'écoutez pas : il est fou ! "

Mais alors que pauvre, calomnié, méprisé, Il passait dans les campagnes, quelques hommes simples, qui n'étaient ni des prêtres orgueilleux, ni de grands savants, ni des puissants de ce monde, mais des âmes ferventes, de grands cœurs et des esprits

ouverts, *Le reconnurent, et, "ayant tout quitté, ils Le suivirent. . ."*

Souvenons-nous de ceci, Frères de l'Etoile ! et rappelons-nous encore cet avertissement : "Si quelqu'un vous dit c'est moi" ne le croyez pas . . . et si l'on vous dit "Le Christ est ici, ou Il est là" . . . n'y allez pas !"

Celui que nous attendons est le Seigneur Suprême de Compassion et d'Amour. Nous Le reconnaitrons, non pas parceque l'on nous aura dit : "Le voici, c'est Lui !" mais uniquement parceque, dans le silence de

notre cœur et par la pratique journalière du service, nous aurons développé en nous la compassion et l'amour. Ainsi, et ainsi seulement nous pourrions Le reconnaître lorsqu'Il viendra, quelle que soit l'heure, quelque soit le pays, quelque soit le corps qu'Il Lui plaira de choisir, quand bien même cette heure, ce pays ou ce corps ne seraient pas ceux que, dans notre ignorance présumptueuse, et nous plaît de désigner comme étant déjà choisis par Lui.

ALBERT JANVIER.

IN THE HEART OF THINGS.

I SAT in the woods in late summer-time. Days of rain, of grey skies, of blurring mist veiling alike water and land had, given place to a day of radiant sunshine, of blue sky, and clear vision.

Around me rose great trees, leafy and green in the morning light, for Autumn had not yet begun her work. The woods sloped down to the edge of a creek. Between the tree stems I saw the green of the water, with here and there the sparkle of the sunlight at play, flashing like a handful of diamonds.

A space among the trees showed me a cottage on the farther shore. It was white-washed and thatched, and beside it stood a great bush of fuchsia, now a blaze of crimson.

From higher up the creek came the steady sound of the mill-wheel, revolving, always revolving. Above the tree-tops lay a sea of soft blue. Now and then a filmy white cloud would glide across it, to be merged into a snowy peak on the horizon.

As I watched the world around me, it seemed that I had come to the Heart of Things ; that my intuition, the voice within me, was freed from outer trappings and coverings, and that the surge of unrest, of doubt, of chaos, that blinds one's eyes to the Vision, to the Real, was silenced.

I began to realise that the trees, the water, the sunlight, the sound of the mill-wheel, the gliding clouds, all and each had a definite part in a definitely organised plan. Every

creature, from Man himself, even to the sleeping mineral, must have its functions, its place, and work in the great order of Creation. For God's world is not the production of an architect who botches his work, who wastes his material, or pulls down his buildings at random.

Every good architect has a definite plan. How wonderful, and infinitely beyond human conception, must God's Plan for His Creation be ! All is governed by an inviolable Law—"mightily and sweetly ordering all things." Work with the Law we must, sooner or later, whether we will or no. For we shall not return whence we came, until our work is made perfect.

If this is so, and if our spirits are immortal, can they suddenly have come into existence on this earth for some three-score and ten years wherein to attain to perfection ? Can that which is everlasting, eternal, have any beginning ? May it not be that we have passed through many lives wherein we have acquired the knowledge we now possess, and that more lives still remain before us, through which we may become "perfect even as our Father in Heaven is perfect," "Who is over all, and through all, and in you all ?"

Then I passed back into the outer world, knowing that I was one with every form of Life, and therefore one with the Divine.

WHAT CAN I DO FOR THE STAR?

“**W**HAT can I do for the Star?”
 “How can I prepare the way for the Lord? I have so much to do in the world—all my time is devoted to the earning of the wherewithal to live. I have no time to work for those ideals nearest my heart.”

These and similar queries may be heard continually emanating from members who are immersed in worldly duties whose eyes are opened to the Light which shows up the darkness around them.

The answer to them all is the old, old platitude, “They also serve who only stand and wait.” But what does this mean? Let us see.

To attend meetings for the furtherance of the objects of the Order of the Star in the East is good, to draw attention to it by the wearing of the star is good, to give out the teachings we have received, to share with others the blessings vouchsafed to us—all these things are good; but they are useless if they stand alone.

The most important preparation for the coming is the self-preparation which shall lead to self-realisation.

“They also serve who only stand and wait.” This does not mean idleness, but preparation; and by this very preparation, by self-realisation, we shall indeed be serving faithfully, and truly doing the will of the Logos instead of opposing it, and thus doing His will, we shall be helping His servant, the Lord Maitreya.

The Logos wills our progress, and eventually, when the hour strikes, those that have fulfilled the law and obeyed the Voice which is never silent, will go forward, whilst the rest will have to await a new manvantara. This cannot, by any means, be avoided. The whole world cannot be “saved” during one short period of manifestation. Truly, we have to teach; surely, we have to help our brethren; certainly, we must share with them as much as we can of the light we ourselves have attracted. But let it be said, in all charity, it is better for a man to obey the Law and make personal progress, even

at the expense of those whose eyes are unopened and who will not make any efforts towards self-realisation for ages to come, than to abandon his attempt and perish with those to whom he panders.

It is, indeed, our bounden duty to extend a helping hand to the brother whose feet have become fixed in the morass of material things, but we should help him in the way most likely to benefit him, and not necessarily in the way he demands. If we ourselves ask the Powers of Light for help to progress, They often answer by handing us over to the Earth-Spirit, in whose hands we struggle and learn to be free, for we have to be bound in order the better to attain true freedom and appreciate it.

We must go to our brothers and help them—offer our hand, indeed, but if it be refused, then must we reluctantly pass on, for no man can be helped unless he wish it, no man can be helped unless he make the first step and help himself.

Let us, then, use discretion and discrimination, and “try,” as it is said, “to lift a little of the heavy Karma of the world,” but not add to it in our clumsy attempts to lift it. There is no need to crush the weakly ones, but, on the other hand, let us not pander to their vices and their vanity. Rather leave them alone, and give our help where it is asked.

To be “all things to all men” does not mean, as some have foolishly imagined, that we have to take on the vices of men in order to help them, but it means that we have to show sympathy, compassion, and understanding, remembering that no sin is so great but what it might have been committed by us; that no action is foreign to us. We shall not say that a man cannot help what he does, and leave him to struggle, but show, by example, that life is real and earnest; show, by example, how unnecessary these things are to which our brother clings. The wrongdoer does not respect the man who comes down to him and panders to his vices, but often he looks up to one who has passed through his own

difficulties and understands them, if in him there is the least spark of light, the slightest desire to progress.

Surely it is better for one man to be saved than continue in futile attempts to help those who refuse his kindnesses. What shall it profit him, indeed, if he pander to the pomps and vanities of his friends and relatives, if he lose his own soul and sink with them.

To those whose eyes are still half-closed this may sound somewhat selfish, but let it be remembered that at a certain stage a

man has to develop and protect himself, and, therefore, a divine selfishness is necessary, that unity may result. This is not the selfishness of the ordinary man, but of a higher order entirely.

By standing alone and isolated, we gain wisdom and learn to depend upon ourselves, learn to do the right at all hazards, refusing to be deflected from the path we have chosen, but holding out a strong hand to all who will firmly grasp it and accompany us on the journey.

ELEAZER BEN MOSCHE.

UNIFYINGS IN AMERICA.

IT must be regarded as a sign of the times that in America the tendency to greater unifyings is now so pronounced. It must be part of the Manu's plan that, in the midst of the great spirit of union and of unity that hangs over America, there is now a swift process of joining all kinds of associated activities into greater ones.

An excellent example of this great tendency is to be found in the union that has recently taken place between the Congress of the American Fraternal Association and the American Federation of Fraternal Societies. These two organisations were intended to gather together the societies that have for their purpose the payment of sick benefits to members and the payment of insurance money to heirs at death. Certain differences as to ideals and practice have previously prevented them from uniting. But their consolidation has now been effected.

These two great bodies, representing together a membership of eight million men and women, concluded a meeting in Chicago, August, 1913, at which it was decided to join forces and henceforth to work in unity.

They are strong in the thought that material care for the families of the sick and the departed ought to be supplied by those interested in such things from a fraternal as well as from a purely business view-point.

In America, a vast system of societies organised for mutual benefit have been founded. They give the Great Leaders of humanity one of their choicest opportunities to aid men in evolving, since materiality on the side of financial return, and spirituality on the side of practical fraternity, are so simply, and, as it were, ingeniously combined in the theory of existence.

They appeal, especially, to the qualities of those that are temperamentally related to ritual and symbology, and they are an easy stepping-stone to Masonry—the present outer custodian of the Lesser Mysteries. And those who, in the incarnations of the present epoch, are not able to go on into Masonry, are likely to be ready for that step in some lifetime not far removed in futurity.

But this uniting is but an example of many. Voluntary idealistic enterprises have sprung up like magic over our country in great numbers, and their representatives meet annually during vacation periods to discuss the advancement of all common interest.

The meaning of these combinings lies in the unseen preparing for the Coming of the Great Teacher. For the ideals of fraternity, of union, of the sinking of small differences for the sake of larger principles, must be strong among new men when He again lifts up His voice to be heard.

WELLER VAN HOOK.

BIRTHDAYS.

shall we talk about?" said the children, as, tired with romping in the hay-strewn fields, they threw themselves upon the ground beneath a shady tree.

A little stream murmured lazily beside them, a bird chirruped in the thicket, all else was still; only the sun shone brilliantly overhead, pouring life and light upon the world, and from the distance there floated a faint echo of the voices of busy haymakers.

"To-morrow is my birthday," answered a small golden-haired little fellow. "I'm going to have ever so many presents; some I know about, and others are going to be a surprise!"

"Let's talk about birthdays," said an elder girl, who was sitting on the trunk of a fallen tree.

"I'm going to have an aeroplane for my next birthday," said one.

"And I'm going to have a new book, one I want, with lovely pictures of fairies in it," said another.

"Birthdays are delightful," said the elder girl. "I always feel happy when it's the sun's birthday, and the world's birthday, and then—you know that the most wonderful Birthday of all is coming, is going to happen so soon."

"When is the world's birthday?"

"When is the sun's birthday?"

"What is the most wonderful birthday of all?" cried the children in chorus, gathering round her to hear more.

The elder girl smiled at their eager, up-turned faces. "Every spring," she said, "the world keeps her birthday, and all Nature rejoices with her. The trees put on new leaves, the flowers come up, peeping through the ground, the lambs frolic in the meadows, everything wishes our dear old earth, 'Many happy returns of her birthday.' Then the sun has his birthday in December, when he is said to be born again, coming like a child to brighten and gladden the lives of men. That is why children should always be happy and gay, like sunshine. And that, too, is why we keep our great

Teacher's birthday at that time, on December 25th, because He is our Sun of Love, the Giver of Life to our souls."

"When is the new birthday coming?" said the little golden-haired boy.

"Very soon," answered the elder girl; "but first let me tell you of some other birthdays which people have kept in all parts of the world. In India there lived, long ago, a wonderful boy named Krishna, whose nature was so beautiful, so loving, that millions of Indians even now pour their devotion at His feet, and they keep His birthday at the same time, in December. Long ago, too, the people of Egypt celebrated the birthday of Horus, and the Buddhists now keep the birthday of their Teacher, the Lord Buddha, who taught in India for forty years. There are many other birthdays you will read about later on, but just now the all-important thing to remember is that a birthday is coming which all nations and peoples are eagerly expecting. The Great Teacher is coming back to us, to show us something more of what God, our Father, is like, to help us to grow, to become as He is. And the day when He appears amongst us will be one of the most glorious birthdays the world has ever known. And you and I, all of us, will be here to see it, to see the Lord! You know how, when anyone is going to have a birthday, everybody thinks what he or she would like. Some work to make their gift; others, after due thought as to what the person most prefers, buy their gift; but all prepare to give happiness on that day. So we must work hard now to have some lovely presents ready to give our Teacher when He comes."

"What do you think He would like?" said one of the children; "and how can we know what He wants most?"

The elder girl thought for a moment. "We cannot know exactly," she said, "but we can guess. To begin with, we know that He will not want ordinary things such as aeroplanes or motor-cars, because those He could get so easily Himself. And we also know that He is coming to do a wonderful

work, a work He loves better than anything in the world. So the nicest birthday present we could give Him would be to train ourselves to help Him in that work. There is much that we can do in little ways now, and when we grow older we can learn to do some definite big thing. Perhaps some of us may go to the Star School and learn there how to be useful to the Lord when He comes."

The children's faces grew thoughtful. "Do tell us what we can do now," they said. Then one little girl, who had hitherto been silent, looked up eagerly. "I know," she said; "we can love all animals and plants, and take care of them, and try to make others love them too."

"Yes, that's a splendid idea," said the elder girl, earnestly, "especially as many people think it fun to hunt and kill animals, and some torture them, thinking to gain knowledge through experimenting on them."

We must try to make people realise that unkindness in any form is a sin against Love. Our Great Teacher loves everything in the world because He sees in everything the Life of God, and He is one with God. But there are many other helpful things we can do now. We can send poor children away for a change to the country, we can give them treats at Christmas, and clothes and books. Our dear Teacher will know of all that we have done, and every loving action will be a birthday present to lay at His feet when He comes."

"Why, there's the tea-bell," exclaimed the little fair-haired boy, and the children scampered off to the house, only the elder girl sat motionless, gazing with dreaming eyes at the beautiful park and fields before her, where the last heavily-laden carts were slowly wending their homeward way.

E. M. C.

DELIVERANCE.

ON a night of fierce storm, I passed into the Inner Temple of Nature, and listened to this Invocation :—

"Hail, Thou All-Pervading One, Hail ! To Thee we cry ! Have compassion on Thy children who suffer at the hands of ignorant men, who dwell oppressed and in bondage. How long, O Lord, shall these things be ? How long shall those who should protect us be our persecutors ? "

And I saw a wounded stag, running, with terror in its bright eyes, pursued the while by Christians unworthy of their gentle Master, hunting the poor beast to a death of agony.

I saw a rabbit, struggling to free itself from a cruel trap which was slowly strangling it ; a dog, tortured, maimed, in order to slake the vivisector's thirst for wealth and fame ; a calf, slowly bleeding to death, one of the countless victims of man's superstition and greed.

The wind moaned and sobbed ; heavily the rain poured down, while shafts of lightning flashed, and thunder roared, arousing men from sleep.

Again the cry for deliverance arose, voicing all Nature's pain.

Then there came a lull ; it was as though some lofty Being of infinite compassion had heard, and was about to answer the prayer of sore need.

A voice rang out, full and clear : "Deliverance is at hand ! Look where, in the East, the Star proclaims once again the Coming of Him Who is Lord of Love, Prince of Peace ; Who comes to heal oppression, to free those in bondage. With His Presence among them, men will learn to love ; to help their younger brethren instead of tyrannizing over them. Rejoice, all ye that suffer ! Let all Nature know that her Lord is near, for already the day is dawning ! "

* * *

I awoke to a morning of unclouded sunshine. Never had the flowers in my garden seemed brighter or more fragrant ; the animals around me were filled with a new vitality and joy of living. Nature had beheld the watching Star, had heard its message.

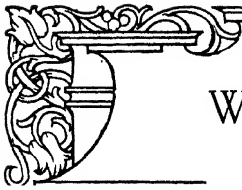
With patience and heartfelt longing, she ever awaits the first faint sound of the footsteps of Him " Whose name is Kindness. "

P. V. C.



From the Painting by W. Holman Hunt.

FINDING OF CHRIST IN THE TEMPLE.



WILL CHRIST COME.*



THIS is the title of a book which deserves to be well-known in the Order of the Star in the East. It was published twelve years ago, and the author, the Rev. George St. Clair, F.R.G.S., was a well-known Unitarian Minister. He was the assistant and successor of the famous George Dawson, whose monument stands in the centre of Birmingham. Mr. St. Clair was a man of varied interests, and was a lecturer on behalf of the Palestine Exploration Fund. I well remember a course he gave on Palestine, in Manchester, and the freshness and interest he gave to the subject. Eminent Jews attended the lectures. Mr. St. Clair, before his death, contributed articles to the *Theosophical Review*, and his last article, which was on Gerald Massey, appeared shortly before his death. At one time his attitude towards Theosophy was not very friendly. However, I showed him the *Secret Doctrine*, and from the preface to that he was able to judge for himself precisely what H. P. Blavatsky's claim for herself were; and in this book, *Will Christ Come?* he refers to H. P. Blavatsky: "We will not include in our roll of 'False Christs' Madame Blavatsky, the foundress of the Theosophical Society, for her claims were of a different order; but perhaps Keshub Chunder Sen, the leader of the Brahmo Somaj—a native church in India—may be less out of place." This reference must cause a little amusement to old F. T. S., as Chunder Sen was at one time an active opponent of the Theosophical Society; and one of the Masters, on a visit, in his physical form, to Colonel Olcott, informed the Colonel of Chunder Sen's death.

Will Christ Come? deals with the historical side of the expectancy throughout the

centuries, not only in Christianity, but in other religions. It required a man of George St. Clair's erudition to handle such a subject, and no other book in the world presents the same general view of the subject. In the wealth of information and references, and its concise style, it reminds us somewhat of the *Secret Doctrine* itself.

Out of such wealth of material, it is difficult to select portions for summarising; but enough may be chosen to show the intense eagerness with which the question in one form and another has been asked. Would some one come, who would be an embodiment, an incarnation, of the Supreme Deity Himself; or an authoritative Messenger, perhaps the incarnation of a Divine Being not the Supreme Deity Himself, but at the same time as full and as clear a manifestation of Him as possible?

"In the Jewish Talmud, there is the story of a man, who betrothed himself to a beautiful maiden, and then went away, and the maiden waited and waited, and he came not. Friends and rivals mocked her and said, 'He will never come.' She went into her room and took out the letters in which he had promised to be for ever faithful. Weeping, she read them, and was comforted. In time he returned, and inquiring how she had kept her faith so long, she showed him his letters. Israel, in misery, in captivity, was mocked by the nations for her hopes of redemption; but Israel went into her schools and synagogues and took out her letters, and was comforted. God would in time redeem her, and say, 'How could you alone among all the mocking nations, be faithful?' Then Israel would point to the law, and answer, 'Had I not your promise here?'"

That, however, has been, and is, true of

* London: Harrisons & Sons, 59 Pall Mall, 1902, Price 4/6.

other religions. Mr. St. Clair goes into a detailed explanation of the myth of the Phoenix, the bird of resurrection, and shows how the Dog Star came to be associated with it. Clement of Alexandria and Tertullian refer to the Phoenix as the sign of the resurrection. Tertullian, quoting scripture, says, "The righteous shall flourish like the Phoenix" (the word for Phoenix and palm-tree being the same), that it shall revive from death. Another illustration: "So that thy youth is renewed like the eagle" (the Phoenix bird is meant). In time the Egyptians regarded their reigning sovereign as an incarnation of Amen-Ra. Son of the previous king, he took up the life his parent let fall, and thus he was a Phoenix; the Dog Star was his symbol. The Egyptians worshipped the Divine Child, Horus, in the arms of his mother, Isis, and when he should come there would be justice and judgment.

Turning to Israel, we find frequent mention of the Angel of God, or the Angel of the Lord, and in the Jewish Talmud this same Angel is designated the Messiah. From the prophecy of Balaam and Jacob's blessing rose the idea of a future King and Messiah. By poring over the Book of Daniel and the Book of Enoch, the Jews got, as they thought, a knowledge of the signs that should usher in Messiah's reign. Previous to the coming of Christ, the expectancy grew in intensity. Many a mother half-believed that her son would grow up to be the Christ, and sometimes a son might persuade himself that he was born to fulfil that character. The excited populace was all too ready to believe in the pretensions of impostors and fanatics. Hence the reference by Jesus to the false Christs whom the sheep did not hear.

There was one, Judas, a Galilean, who made a great commotion. He was imbued with Messianic ideas, and he became a political movement. "Galilee became a vast furnace, in which the most diverse elements were heaving to a boiling point. An extraordinary contempt for life, or, to speak more correctly, a kind of longing for death, was the result of these agitations. Experience counts for nothing in great fanatical movements. Very stern on the

one hand, the Roman power was not at all meddlesome, and permitted much liberty. The Romans allowed everything to be done up to the point at which they thought they ought to use vigorous measure. Such a liberty, and above all the happiness, which Galilee enjoyed, in being much less restrained by the bonds of Pharisaic pedantry, gave to this province a real advantage over Jerusalem. The appearance of several such pretenders in that century indicates a general feverish expectation in the public mind."

In the year 136 A.D., in the reign of Hadrian, a Jew named Bar Choseba, claiming to be the long-expected Messiah, assumed the title "Son of the Star." A new Sothic Cycle, *i.e.* a cycle of the Dog Star, would begin in that year. It was certain that the false Christ would arise and deceive many. The true Messiah in every country was to be heralded by a star. "Son of the Star" was the natural title for the Pretender to assume. He found those easily who favoured the cause. In Jerusalem the Emperor had given great offence by founding a Roman Colony there, and setting up idolatry. This was looked upon as terrible profanity. Wonderful things were told of this false Messiah, of his great strength and the wonders he could do. The rebellion grew apace. The Governor, Turnus Rufus, was unable to quell it. Then Julius Severus came with overwhelming force and attacked their strong places, one by one, and starved them into surrender. Things went so badly with the Jews that they changed their leader's name from "Son of the Star" to "Son of a Lie." Jerusalem was taken, the vaults of Mount Zion falling in, and the impostor himself slain there, so it is said. The defence was desperate. It is related that 580,000 Jews were slaughtered. The valley below ran with blood, and the horses of the Romans were up to the girths in it. Numbers of Jews were sold at Hebron and Gaza, and the remnant carried into Egypt, perishing by shipwreck or famine or slaughter. The power of the Jews was broken for ever by a destruction which must have decimated the nation. Jews were forbidden, henceforth, on pain of death, to appear within sight of

Jerusalem, and a temple of Jupiter was built on the site of the Temple of Jehovah. On the traditional site of the sepulchre of Christ was erected a temple of Venus, as though to destroy the memory of it as a Christian holy place. The false Christs who took the sword, perished with the sword.

Until the middle of the third century the expectancy of the Coming was strong in the Church. The reason for the early Christians holding their meetings in secret at night was not for fear of the Roman power, for the Romans were tolerant where no danger to



REV. JOHN BARRON

the State was threatened ; the idea was that the Lord would come in the night. The authorities suspected that the purpose of such meetings must be to plot against the government ; hence persecution. An open discussion was held in Egypt, with reference to the coming Millenium, and the immediate return of Christ, conducted with great moderation, and lasting three days, the outcome being the candid relinquishment of the doctrine. With that the days of persecution seemed to pass away.

The doctrine, however, revived with terrible force as the tenth century closed,

and the year 1000 A.D. drew near. A panic grew throughout all Christendom, such as the world has seldom seen, so abject was popular terror, paralysing all life and enterprise, and plunging multitudes into the depths of despair. It was imagined that now Anti-Christ would appear, and the end of the world take place, that Satan was to be loosed for a season, and the battle of Armageddon would be fought, after which was to come the general Resurrection and the last Judgment. A famous preacher, Bernhard, a hermit of Thuringia, began, about the year 960, to boldly promulgate such teaching as a revelation he had received from God. The fetters of Satan were to be broken, the reign of Anti-Christ to begin and close, and the world was to be consumed by a sudden conflagration at the close of the year 1000. The clergy adopted his doctrine without delay. It was proclaimed from all the pulpits. All classes and conditions, the nobility, the clergy, the peasantry, hastened to Palestine expecting Christ to descend on to Mount Sion to judge the world.

It happened that at this time, in the year 1000, there were "portents" in the sky. A comet made its appearance and continued visible for nine days, and that added to the terror. A very wonderful meteor also appeared, according to the old chronicles, the heavens opened and a kind of flaming torch fell upon the earth, leaving behind a long track of light like the path of a flash of lightning. Its brightness was so great that it frightened not only those who were in the fields, but even those who were in their houses. As this opening in the sky slowly closed, men saw with horror the figure of a dragon, whose feet were blue and whose head seemed to grow larger and larger. Yet the end did not come. It had been rather expected eight years before. Bernard, of Thuringia, took for his text the enigmatical words of the Apocalypse, "And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations that are in the four corners of the earth. The Book of Life shall be opened, and the sea shall give up her dead." He fixed the end to be when the Feast of the Annunciation should coincide

with Good Friday. This occurred in the year 992. But nothing extraordinary happened in 992. During the tenth century the royal proclamations used to open with the phrase : "Whereas the end of the world is approaching—," and the title deeds of land were headed with a preamble beginning with a similar phrase ; but kings and lawyers were proved to be wrong. The archangel's trump was not heard, and gradually it was realised there must have been some mistake. "Life went on as it had done before, and the Church prospered so far as material gain was concerned, as a result of the panic."

At the beginning of the thirteenth century an attempt was made by a certain Abbot Joachim, in Calabria, who was regarded as a divinely inspired man equal to the most illustrious prophets of ancient times in his book, *The Everlasting Gospel*, to identify St. Francis with the angel mentioned in Rev. xiv, 6, and that he, as that angel, had promulgated to the world the true and everlasting Gospel of God ; that the Gospel of Christ was to be abrogated in the year 1260, and to give place to the new gospel which was to be substituted for it, and that the ministers of the great reformation were to be "humble and bare-footed friars, destitute of all worldly emoluments." The Church of Rome, which he denounced as corrupt, was to be destroyed. Such teaching roused much feeling, and brought about a long and fierce discussion.

Earthquakes, volcanic eruptions, plagues, and famine, culminating in the Black Plague, which, coming from the far East, swept the whole of Europe, and in England reduced the population to a mere fraction, ushered in a great era of fanaticism.

"When all the countries were filled with lamentations, there arose in Hungary, and afterwards Germany, the Brotherhood of Flagellants, called also the 'Brethren of the Cross,' or 'Cross Bearers,' who took upon themselves the repentance of the people, and offered prayers and supplications for the averting of the plague. They marched through the streets with leaders and singers ; their heads covered as far as the eyes, their looks fixed on the ground, accompanied by

every token of the deepest contrition and mourning. They were robed in sombre garments, with red crosses on the breast, the back, the cap, and bore triple scourges, tied in three or four knots, in which points of iron were fixed. Tapers and magnificent banners of velvet and cloth of gold were carried before them, and wherever they made their appearance they were welcomed by the ringing of bells, and the people flocked from all quarters to listen to their hymns and to witness their penance, with devotion and tears. Penance was performed twice every day. They scourged themselves, and declared that the blood of their wounds was mingled with that of the Saviour. Everywhere these men took possession of the churches. They announced the near approach of the day of judgment :

'The time draws near

When God in anger shall appear.'

Yet the end came not."

A general belief prevailed that the Lord's second coming would be on Easter Eve. Crowds poured into the churches, which were adorned like theatres to see the sepulchres which were erected, and to watch the Mystery Plays, in which was enacted the whole scene of the Saviour's entombment. Such are glimpses of the Dark Ages before the Revival of Learning.

At the Reformation period, the cry of the Second Coming was once more raised. The story ran that in Assyria, a mountain had suddenly opened and showed a scroll with letters of Greek : "The end of the world is coming." The churches could not hold the numbers who thronged to them. People made their wills, forgetful of the fact that wills were of little use if the world was coming to an end. A deluge was expected, and in one place a doctor built an ark for himself, his family, and his friends. But, instead of a flood, there was a drought, and the astrologers who had made the predictions were abashed. Later on, in 1572, an unknown star suddenly appeared, so bright as to be visible in day-time, and attracted the attention of the common people. This was assumed to be the Star of the Magi, and as it had appeared before to announce that Christ was born, so now

it had come to herald His Second Advent.

The Anabaptists, however, were the ones whose expectation of the near coming of Christ caused some of the most sensational history of the period. The new liberty, for which Luther had opened the door, quickly became licence, and the many excesses caused Luther great concern. One of the new movements, pertaining to the Anabaptists, was that of Republicanism, which acknowledged no king but Jesus Christ. The Anabaptists (*i.e.* re-baptised) were so named because they maintained the necessity for re-baptism in adult years of those who had been baptised in infancy. They took the Bible as their standard of faith as did the other Reformers. The first leader of the movement was Thomas Munzer, a priest who had followed Luther, and had been a preacher of his doctrine. He was a devoted admirer of the Abbot Joachim, already referred to, author of *The Everlasting Gospel*, and who identified St. Francis with an angel in the Book of Revelation. An insurrection arose as the result of his teaching, and was only put down by the Elector of Saxony, after much blood-shed, and Munzer himself was executed as a criminal. Persecution of a remorseless kind, both on the part of Catholics and Protestants, became directed against the Anabaptists; but, their doctrines spread everywhere, and their following assumed large proportions. Melchior Hoffman appeared in Strasburg as a leader of the movement. He was a furrier: "the good-for-nothing fellow who prepared skins," Zwingli, the Reformer, called him. Hoffman went about Europe preaching, and one of his notions was that Christ did not take his flesh from Mary, but that the Word itself, without any human intervention, became flesh. "The Saviour," he said, "passed through the Virgin Mary as sunshine through a pane of glass." "The time," he said, "had again returned when the young men and maidens shall prophesy, and the old men shall see visions and dream dreams." He was regarded as Elias, and Strasburg as the New Jerusalem. Finally he was thrown into prison.

One leader after another rose, some of them men of ability, one of them a close

friend of John Calvin. An authority on the subject doubts if ever they would have been fire-brands if they had not been driven to desperation.

A tailor, John Bockleson, of Leyden, suddenly appeared at Münster, in the house of a wealthy citizen. The man had been a player and writer of comedies. He was joined by one Mattheyez. Their confident preaching and persuasive manners enabled them soon to get an ascendancy over the citizens to whom they promised heaven on earth. All the city seemed to go mad. Wives came by stealth and brought their jewels. Nuns openly blasphemed the mass in the market-place, and girls danced while they shouted "Woe to sinners." The burgomaster was mobbed by women because he took the side of the town pastor, who would not adopt their new opinions. A circular letter was sent through Holland, calling upon "all beloved companions in Christ," summoning them to come to Münster as to the New Jerusalem. Finally, the followers of the two preachers were in a sufficient majority, when the election for the Town Council took place, as to secure the power in their own hands, and thereupon they expelled all who differed from them as "Sons of Esau." They seized the artillery and ammunition, and took possession of the Town Hall. All wealth was to be thrown into one common fund, churches and convents were pillaged and destroyed, and communism established. No new fashions in dress were to be introduced. Wine and strong drinks were to be under control, and only used for the sick and for those in great pain. But the city was besieged by the Bishop. In a sortie against the besiegers, Mattheyez was killed, and John of Leyden assumed complete control. The Town Council was supplemented by Elders, and John of Leyden was crowned king. New laws were made, and death made the penalty for a great number of offences; which was, however, to be remitted if the offender truly repented. The new monarchy was modelled as far as possible on that of David. The king was said to have had five wives, which number was raised to seventeen. Polygamy was allowed, as it was sanctioned

in the Old Testament. Christ in the flesh was to appear in that generation. "Then shall there come to be one flock and one shepherd, one king, who will rule over all, and the whole creation shall be free." In the month of October the king held a great religious feast on Mount Zion, as the Cathedral Square was now called, the whole population being invited by sound of trumpet. The king, his wives and household, waited on his guests. The king stood up and broke the cakes, saying, "Take, eat this bread, as the grains of wheat are baked together, so are we also one." Then the queen, a flagon of wine in her hand, rose up and said, "Take, drink this, and proclaim the Lord's death." After that he appointed twenty-seven apostles to go to other cities and preach the doctrine of the Kingdom of Heaven. All this time an army lay round the city, and a great proportion of the twenty-seven perished in their attempt to get through the enemy's lines. The nervous tension, under which John of Leyden lived, was very great. One night he arose from his bed and ran bareheaded and barefooted along the walls of the city crying, "Israel rejoice, they deliverance is at hand." Before the year 1534 closed, the inhabitants of Münster were in great straits. One of John of Leyden's wives having remarked to a companion that she did not think it could be the will of God that poor people should perish with hunger, was conducted by him to the market-place and commanded to kneel down, together with his other wives. Whilst they were prostrate around her, he cut off her head. The companion queens sang aloud, "Glory to God in the highest," and the people danced around them. At last a deserter betrayed the city to the enemy; John of Leyden, in due time, was seized, and conducted to a scaffold in the market-place. He was tied to a stake, and his flesh was torn from his bones with red-hot pincers, the Bishop himself presiding at this hellish scene. The Anabaptist movement spread to England, with less fanaticism, however. Queen Elizabeth had two of them burnt at Smithfield, and others banished. In Amsterdam, some of them, professing to be inspired by the Holy Ghost, threw off their clothes and rushed naked through the

streets, shouting "Woe, woe, woe, the wrath of God, the wrath of God." When arrested they obstinately resisted being compelled to put on their clothes, saying, "We are the naked truth." Strange, the excesses to which fanaticism can lead.

In 1657, the Fifth Monarchy men sprang into being. Their doctrine was to have no other king than Christ, and they conspired to assassinate Cromwell, who went in greater fear of them than he did of the Royalists, and wore armour under his clothes in consequence, and was attended always by a guard. At the accession Charles II, one of the Fifth Monarchy men, Venner by name, fired the imagination of the populace, telling them the day had come when Christ should ascend the throne, and all were to be slain who refused to join with his sect. An attempt being made to carry out this injunction, Venner, with nine others, was tried and executed.

Since then, there have been many more instances of those who either considered themselves fore-runners of the Second Coming, or, indeed, the Christ Himself. Mr. St. Clair provides a long list of them, with particulars relating thereto, down to the date of the publication of the book. He treats the subject judicially, and leaves the question an open one. *Will Christ Come?* shows how deeply rooted is the expectancy, among all times and peoples, and this book having been written and its author passed to his rest, years before the Order of the Star in the East was ever heard of, surely to all readers of the *Herald*, the book must be of great interest, and facilities should be obtained by which it is possible to have easy access to it.

The January number of the *Herald of the Star* opened with a quotation from Emerson, which showed that the expectancy of a New Teacher has not been associated entirely with excesses and fanaticism, but, as in the case of Emerson himself, supported by cool logic and a clear intuition.

To this I would add a significant quotation, from an article appearing in the old edition of the *Herald of the Star*: "Expectation down here is the reflection of a fact in the higher worlds, and is followed by some great event." JOHN BARRON.

A WORLD-TEACHER AMIDST RACE-PREJUDICE.

FRIENDS,

Those who look forward to the coming of a World-Teacher may well study the problem of race-relationships for two reasons: First, it is inconceivable that a World-Teacher would come among us and be unconcerned as to the well-being of all men. Second, in proportion as the barriers between nations and races are removed, so may a World-Teacher the more freely give His message to the world.

Even Nature herself seems to be bringing about that condition, as seen in the recent revolution in China, and that which appears to be impending in India, and it is impossible for the United States to remain unaffected by these changes in the Orient.

One of the greatest problems before us to-day is that of our relations with the Far East, and the nature of that problem in one important phase is this: The people of China, Japan, India, Korea, have been trying to gain a foothold in the United States for more than half a century, but have never succeeded in doing so permanently. While it is true that a large number of Chinese and Japanese live among us, the terms upon which they remain here are satisfactory neither to them nor to us.

What they ask is a "square deal," and it is our duty to find out if it may not be given to them. To do this would require at least two things: one, that we inaugurate a more liberal policy as to their immigration into the United States; and the other, that we amend our federal statutes to permit Orientals to become naturalised.

The present time offers favourable opportunities for great reforms through several new and powerful movements. Among these are three which are or may be connected with the matter of race relationships. The

first is the movement towards democracy in Asia; another is the labour movement; and a third is the enfranchisement of women.

The United States, as a great democracy, has been a great object lesson to all the world, and for more than a hundred years people have been coming to us from European countries. It is a stupendous thing that millions of people could come to us from monarchical governments and unite with us in forming one of an entirely opposite character, a government "of the people, for the people, and by the people."

Never, since Northern Europe began to send her people to this land of free institutions, until just now have we thought of refusing to receive them and grant unto them all the rights and privileges which we have had, including the greatest right of all—that of citizenship.

It was not until gold was discovered in California in 1848 that the Chinese began to come here, just as all others did, to gain wealth and return home to spend it, and they were welcomed in a spirit of such friendliness that the Governor of the State, in his address upon the occasion of the admitting of California into the Union, suggested that some system of land grants be considered to induce our Chinese brethren, as he called them, to come and settle in greater numbers in this country and become citizens! What a sorry contrast between that friendliness and the spirit of hostility shown last year by the legislature of the same state of California in the passage of its Anti-Alien Land Law!

The history of the thirty succeeding years, until the enactment by our Federal Government, of the first exclusion act against the Chinese in 1882, is very painful to read, as it tells of the shameful mistreatment of the Chinese by Americans.

But the forces set in motion so many years ago have not been satisfied with the exclusion of the Oriental; they seek to go further, and there is now an Immigrant Bill before our present Congress which contains what is called a "literacy test," which, if passed, will lessen European immigration as well.

The passage of such a bill would not now so much affect Northern European immigration, however, for a marvellous change has taken place with regard to Germany, France, and England. From those countries, emigration increased year after year for a long period. Many who came here, after learning of us all they could, returned home and taught their own people the new industrial ideas received from us, and conditions became so much improved that the people no longer wanted to leave their native land; therefore, emigration from those countries has declined. The countries which would be most affected by further restrictions upon immigration would be those of Southern Europe and Asia.

What does a "literacy test" mean? It means that immigrants strong of body and able to do the heavy work which this country needs millions of men to do, must be able to read in some language! How can those people of Southern Europe, often with scarcely enough to keep body and soul together, and with no opportunities to go to school in childhood, such as we have had, meet such a test? They cannot meet it.

What has brought about the change in our attitude of invitation to other peoples of a century ago, and that of the present of exclusion or restriction?

All of our Exclusion Acts have grown out of economic difficulties, beginning in the gold mining camps of California, when lust for gold led to the cry of "America for Americans," and passing later into industries employing American labourers. The statement that if too many foreign labourers come into this country, the wages of American labourers will be lowered, seems reasonable; but to secure Federal action to prevent them from coming, it was not enough to say that—it was necessary to encourage and foster the base feeling of greed, jealousy, and hatred in men, until powerful race-hatred

has been developed, especially towards the Oriental.

Why does race-hatred lie at the root of our exclusion enactments? What is race-hatred, or race-antipathy? Professor Royce, of Harvard, in his article "Race Questions and Other American Problems," says:

"The mental antipathies of men are very elemental, widespread and momentous mental phenomena . . . ; they are also in their fundamental nature extremely capricious, and extremely suggestible phenomena . . . ; these antipathies which men feel are natural, and have always played their part in human history, but we must not be fooled by them and take them too seriously because of their mere name. Man as a social being, needs and possesses a vast range of simple elemental tendencies to be socially sensitive when in the presence of other men. . . . Train a man to give names to his antipathies, and then to regard the antipathies as sacred, merely because they have a name, and then you get the phenomena of racial-hatred, religious-hatred, or class-hatred. . . . A common feeling of experiences, such as those of . . . nervous patients, the antipathies of country folks towards strangers, the excitement of mobs, . . . is that one set of human beings finds other human beings to be *portentous*, even when the socially sensitive being does not in the least know why he should be so. . . ."

The definition of the word "*portentous*" is this: Foreshadowing ill; ominous. And it would seem that it is just that feeling which has always arisen among many people in the United States upon the incoming of large numbers of immigrants from other countries.

Exactly the same things were said of the Irish immigrants when they began to come here, as were said in California last year of the Japanese. So intense was the feeling towards the Irish that it caused the formation of a new political party. And away back in 1753, Benjamin Franklin characterised the German immigration into Pennsylvania precisely as labour leaders spoke of Chinese immigration one hundred and twenty years later. The same thing occurred when the Hebrew came. But we have more than

survived the coming of all those people; wages were not lowered, notwithstanding there were the no labour unions; the newcomers did assimilate our civilisation, and become one with us; and we have been helped by their presence, and have become great and prosperous as a nation.

It has been said of the United States, that the only thing which has saved her from being burnt out long ago by the fever of her energy and ambition, has been the enormous influx of immigration.

Now, again we are under the influence of fear, arising upon the Pacific Coast into race-hatred, as to the Oriental races, and a new element has entered into this racial-fear, namely, labour unionism, for during earlier agitations against various classes of immigrants, labour was unorganised, and those who sought political action did not succeed in getting into power.

All exclusion statutes and agreements and policies now existing in the United States can be laid directly at the door of organised labour in co-operation with politicians, who, either from honest conviction or to gain personal ends, obeyed the demands of union labour in legislatures or in Congress.

These men forgot that their own fathers entered this country and enjoyed its benefits in the face of opposition as great as that with which they now oppose Oriental immigration. Surely such actions speak of ingratitude.

They have been able to accomplish the following astonishing results, and so quietly that outside of the Pacific Coast the people of the United States are practically ignorant of the whole matter:—

They have secured the enactment of a Federal Statute excluding Chinese labourers; they have, through an agreement of the United States with Japan, excluded the Japanese labourer; they have caused the Philippines to be shut to the Chinese, who had been going there from time immemorial; they have forbidden Japanese labourers from the Hawaiian Islands to come to our mainland; they practically prevent the Hindu from entering; and, not satisfied with all this enactment against the Oriental, they are now endeavouring to secure the passage

of an immigrant bill which will affect the European as well.

Is this the policy which we wish our country to pursue? Is it the nature of life to isolate itself? No, it is not. Expansion is life; contraction is decay and death. Unselfishness, the giving of one's self for another, is life; selfishness is death. "He that loseth his life for My sake shall find it" is just as true of nations as of individuals.

And not only is the United States guilty, but England also, including Canada, Australia, South Africa—alike guilty of an un-Christian, unbrotherly attitude against the Oriental peoples.

The Asiatic nations need industrial opportunity! And it is not right to grant it to all the other portions of the world and deny it to Asia! How long would it take for the few hundred students to teach their people—those students who come here from Oriental countries to study our civilisation and return to their native land? It would take ages to bring the Oriental civilisations to the level of our own industrially, if done in that way, and it is unthinkable that the American people, once awakened, will permit it.

In the effort to help Asia more quickly, we need not sacrifice our own people; we need not ask that our American labourers sacrifice their own interests; that is not necessary. There is no one, either in Asia or America, who says: Open wide the doors and let Asia come in! But there are a great many people who are asking urgently for wise and just legislation in this matter. Self-preservation is a law which may not be ignored! But how far may it be legitimately carried? To just that point where it does not interfere with the welfare of another who, likewise, seeks self-preservation.

An able American writer on this subject has justly said, rather harshly, perhaps:—

"An American who can do nothing but common labour, with all the advantages which he has had in this country, deserved no protection from foreigners." And he adds:

"It is a mistake for a man to think the noblest ends of life are served in having a steady job and good wages. Often in having his place taken by the raw immigrant, and being pushed out, he is pushed up into

something better where he belongs—into a position of responsibility where character will be developed."

Suppose we repeal our exclusion law against the Chinese labourer, revise our agreement with Japan so that Japanese labourers may enter, and adopt a more liberal policy with those from India, so that a certain number of desirable labourers may come from each country in Asia, say 10,000 annually, and that no change shall be made which will affect European immigration—when we have done that, shall we have done our full duty?

By no means. Something still more essential remains to be done. It is this. *We must grant all who come, equal rights with ourselves.* We must permit any who come to become citizens of the United States.

You may say the Oriental ought not to have this privilege because he does not assimilate our civilisation. Are you sure of that? Authorities state that no European nation ever assimilated our civilisation in so incredibly short a time as the Japanese have done. The Chinese do so less rapidly, but none the less surely. The recent revolution in China was led by Chinese who had graduated from our American universities, who wished to implant American ideals in China—and the revolution has been called "The American Revolution." Some of the most ardent revolutionists in India are likewise graduates of American universities.

Again, it may be said that the Oriental has qualities of character which make him undesirable as a citizen. Many of the objections raised have been proved to be without foundation, and investigation by those free from race-bias shows that the Oriental is, on the whole, possessed of both good and bad qualities, just as we are. One needs to be very careful in discussing this point, to be just to the Oriental.

No matter from what point of view one starts in to study this phase of the problem, one is invariably forced back to the question of naturalisation; it cannot be evaded.

Possibly a hundred thousand Japanese and Chinese are living on the Pacific Coast, and a fourth as many more are scattered over the rest of the country. Since their

interests are here, their homes and families are here, and they have in many instances native-born children, American citizens by birth, and they have lived here long enough for us to know what may be expected of them as citizens, why may they not become naturalised? The people on the Pacific Coast have not in reality suffered because of the presence of these Japanese and Chinese; if the truth were known, if it could be brought out clearly so that people could see it without race-bias, the Coast is better off to day with those people here than it would have been without them. Their being citizens will not affect us individually any more than their presence affects us—and it will have a tremendous influence upon the whole problem. It will be the beginning of the "square deal" which they ask, and have patiently waited so long to receive at our hands.

Any foreigner may become a citizen of the United States who is a "white" person. Notice the word "white." This has been so ever since the founding of our government, with the addition of "Africans, or persons of African descent," at the time of our Civil War. Some of our courts have had considerable difficulty at times in determining just what races the term "white" should include, but it is enough for the present to say that no Mongolian may become a citizen of the United States, although he may live here nearly the whole of his life.

As a result of our great Civil War, millions of negroes were made citizens of this country, and if ever there has been adequate reason for fear, surely it was then. But years of agitation focussed the attention of the nation upon a *principle*, until the people felt it was *right* that the Negro slaves should be free, and in the courage born of daring, to act upon a great principle, fear was vanquished.

Americans are noble-spirited, generous, impulsive; and just as soon as they understand this question, and see that it is a matter of principle, there is absolutely no doubt but that they will arise and demand as a people that our Federal statutes shall be changed to be in harmony with the principle at issue.

When the Oriental is a citizen, the powerful labour unions of our country will treat him as an equal, and in that very act, will protect themselves from the competition they now fear. In naturalising the Oriental, we shall help to solve the economic difficulty.

As to the feeling of Japan upon these questions, listen to these words of a prominent Japanese professor :—

“ If one race assumes the right to appropriate all the wealth, why should not the other races feel ill-used and protest ? If the yellow races are oppressed by the white races, and have to revolt to avoid congestion and maintain existence, whose fault is it but the aggressors ? If the white races truly love peace and wish to deserve the name of Christian nations, they will practice what they preach, and will soon restore to us the rights so long withheld. They will rise to the generosity of welcoming our citizens among them as heartily as we do theirs among us. We appeal to the white races to put aside their race-prejudice and meet us on equal terms in brotherly co-operation.”

Dr. Sidney L. Gulick a well-known American missionary, who has the full confidence of leading Americans and Japanese, says in his new book, entitled *A New Immigration Policy* :—

“ Unless we raise Asia to our level, she will eventually pull us down to hers.” And also :—

“ Asiatic exclusion is no solution. It only perpetuates and aggravates the evil by breeding more and more mutual suspicion and enmity, with all their inevitable consequences.”

Let us glance for a moment at China. If we had been on terms of brotherly friendliness with her, would we, after three hundred years under a democratic form of government, have refrained from offering her a helping hand in her recent revolution ? Would we have permitted that handful of men who wished to make China like the United States, to pass unaided through their struggles involving the future destiny of three hundred and fifty millions of people ?

As if that were not enough, try to picture the streets of Tokyo, Japan, with thirty thousand students, full of a passion for

learning. An American professor, who recently returned from a visit to Japan, tells this little incident :—

“ Try to imagine if among us is a youth as brave as one who graduated from one of the Japanese Universities with the highest honours of his class. He made an address in excellent English, speaking without a flaw, and as he stood there I was struck by his attire, for he was practically in rags. Like all the students of this school, he wore a uniform, but it was almost absolutely worn out. I spoke to the President, and he said : ‘ Yes, that is the best man in the school, and of course his uniform is worn out, for he bought it when he entered three years ago, and has worn it every day since, and has, of course, come to the end of his resources, for he is just graduating. But he need not worry about being poor ; his future is absolutely assured, so with perfect self-respect and entire unconsciousness, he not only faces his friends as a speaker, but faces the future as well.’ ”

Yet those thousands of young men and women after graduation find it very difficult, or impossible, to utilise their education in their land of limited area and opportunity.

Why are we able to keep the Hindu out without exclusion law or agreement ? Because very few of them are well and strong enough to meet the requirements for entry, which are these : They must be free from “ hookworm,” and it must be clear that “ they are not likely to become public charges.” Now, hookworm is a disease which yields readily to a few weeks’ treatment and proper food. The great illiteracy of the people of India, their terrible poverty, the enormous tax levied by England, the suppression of manufactures because they were in competition with those of England, the high death rate due to starvation—these things are too appalling to know of unless the people of the United States can be awakened to render aid.

A great many people are working upon this problem. Travellers, educators, business men, missionaries, professional people—in short, the great majority of our educated people who know anything of this subject favour a much broader and more just treat-

ment of the Oriental peoples. Opposed to these are the American labour organisations and their political representatives, who, at present, control the situation.

It is encouraging to believe that women, coming so rapidly into enfranchisement in the United States, may render aid in the solution of this great problem through certain qualities which they possess in a high degree—the qualities of sympathy and justice. Women as yet know but little of this matter, and while conservative, if it is brought before them there is no doubt but that it will appeal to them and engage their attention. Just as an individual should be plastic, charitable, unselfish, so should a nation be. Women will not ask that American labourers suffer through the broadening of our policy, but neither will they close their eyes to the needs of other peoples when once they have seen those needs and know that it is possible to help to relieve them. Women may be counted upon to express their wishes politically in this as in other questions with ultimate justice to all, and for the infinite betterment of our country.

It has been said that the Christ when He was on earth, manifested three great qualities: those qualities were Compassion, Power, Beauty. And we may believe the World-Teacher, for Whose coming the world begins to look with expectation, will show forth those same qualities in trying to help us all.

Let us try to apply the quality of compassion to this race problem which we are meeting as a people. What is compassion? It is more than sympathy; it is love, and insight, too. It sees the need, sympathises with and tries to meet it.

That great woman, Mrs. Annie Besant, Protector of this Order, has said:—

“The compassion which does not help is

useless, and help can only be given where knowledge guides feeling, and understanding shapes the remedy.”

Would not a World-Teacher see our needs, how we are almost submerged in our commercial and industrial civilisation? How the stress to develop the individual qualities and intellectual powers has almost destroyed our capacity for ideal things? And would He not look beyond to the Far East, and see there people who have dwelt so long upon the ideal that they no longer have strength? And nations which have sought to attain the negative qualities of character until they are in danger of repressing the very life needed for growth? Would He not see that in order to save the people of both the East and the West they must mingle and exchange their civilisations, and gain once more an equilibrium? And in the accomplishment of that, His Power would be transmitted to all who could see, sympathise, and act, and thus He would bring about a balance between the nations of the earth and save the life of the world. And always there would be before the eyes of all, the ideals of beauty, the bringing of beauty once more into the world, as in the days of ancient Greece; and in the great flow of new life, new ideals, the whole world would be born again, and become truly a brotherhood, the strong ever guiding the weak. In just the same way that the strong and compassionate individual helps the weaker brother, so may a nation deal with a weaker nation, a race with a race, the Occident with the Orient. It has been given to the West, with its strong individualism, its positive qualities, to take the initiative; we may not expect that of the East; there they only wait patiently, it may be, sadly, for us to awake and invite them to help to create the Brotherhood of the world!

NELLIE H. BALDWIN.

“Get rid of the notion of selfhood, and give up thy self to Devotion. When thou hast done so, thou hast reached the Goal.

“Dost thou know why so many obstacles have been set up on the Path?—In order

that the Devotee may gradually develop strength, and be able to see the Beloved without a veil.

“The boat on the sea (of life) is Devotion; the Boatman is Divine Grace.”

—From the *Theosophy of Islam*.

NOTES AND COMMENTS.

IT is our usual custom, in the pages devoted to "Notes and Comments," to quote extensively, month by month, from current periodical literature on subjects likely to be of interest to readers of this magazine. This month, however—as, probably, for many months to come—there is only one subject of universal interest, and that is the war: and this monopoly of interest shows itself very clearly in the literature to which we have referred, for it would be true to say that practically the whole of every magazine and review, as of every daily paper, is nowadays taken up with articles on the war. This places us in a very natural difficulty. No doubt it would be possible to quote from such articles a great deal that, in a certain sense, would be eminently suitable for these pages; for it has been a striking feature of the more literary writing which the war has called forth up to date—how generally, as though by common consent, it has risen to the conception of the deeper issues involved, and how readily it has perceived the bearing of what is happening upon the whole problem of civilisation. An almost mystical tone, indeed, pervades the periodical Press to-day, and it would be the easiest task in the world to marshal passage after passage, from well-known writers, to show how widely the conviction is spreading that this war marks the end of an age, and that, at the close of it, we shall enter upon a new world. But—and here is the difficulty—the articles, in which all this is set forth, are written very strongly from a certain point of view. Their estimate of the mystical forces at war behind the outer conflict of nations is largely coloured by the nationality of the writer, or is, at least, in harmony with the nationality of the writer; and one can imagine that articles, of a similarly mystical tone, might conceivably be written by an author of one of the opposing nationalities, which would express the same sentiments, only with a change of names; indeed, such articles are being written every day. Under such circumstances, it would be extremely easy

for us to quote passages merely from the writers with whom we may happen to agree, and in any other than an international magazine this would be the natural and obvious thing to do. But an international magazine has its own code of ethics, and its own etiquette; and it would be an unpardonable breach of both of these if the *Herald of the Star* were to depart from the high standard of impersonality and cosmopolitanism which it has always observed. The *Herald of the Star* has readers in all countries, and it belongs equally to all. The fact that its actual production is almost entirely in the hands of persons of a certain race should not be allowed to influence its tone or to colour its views. Indeed, that fact, of itself, places a special burden of responsibility upon the shoulders of the persons concerned.

At the same time, the war is undeniably the single topic of first-rate interest to-day, and so cannot be put on one side. It would be foolish to ignore it altogether, and to fill these columns, in its stead, with secondary and trivial matters. Let us rather rise altogether above it to a point from which we can view it, quite impersonally, merely as an incident in a vast evolutionary scheme, and ask ourselves how a mighty upheaval like this, convulsing the nations, disorganising society, and bringing suffering and misery in its train, can really serve the great Divine purpose in the world.

There is one passage, however, from a recent speech by a British statesman, which we cannot forbear from quoting, because it expresses, in language capable of universal application—without restrictions of race—the deeper spiritual meaning of the world-crisis through which we are passing. At the close of a marvellously eloquent oration at the Queen's Hall, London, on Saturday, September 19th, Mr. Lloyd George told his audience of that new spirit, that new attitude towards life, which he saw on every side coming into self-consciousness, in conse-

quence of the sudden call upon all that was strongest and noblest in human nature. Certain concrete advantages, he said, would assuredly ensue from the struggle. "But," he continued, "that is not all. There is something infinitely greater and more enduring which is emerging already out of this great conflict: a new patriotism, richer, nobler, more exalted than the old. I see a new recognition amongst all classes, high and low, shedding themselves of selfishness, a new recognition that the honour of a country does not depend merely on the maintenance of its glory in the stricken field, but in protecting its homes from distress as well. It is a new patriotism, it is bringing a new outlook for all classes. . . . We can see, for the first time, the fundamental things that matter in life, and that have been obscured from our vision by the tropical growth of prosperity. May I tell you, in a simple parable, what I think this war is doing for us? I know a valley in North Wales, between the mountains and the sea, a beautiful valley, snug, comfortable, sheltered by the mountains from all the bitter blasts. It was very enervating, and I remember how the boys were in the habit of climbing the hills above the village to have a glimpse of the great mountains in the distance, and to be stimulated and freshened by the breezes which came from the hilltops, and by the great spectacle of that great valley. We have been living in a sheltered valley for generations. We have been too comfortable, too indulgent, many, perhaps, too selfish. And the stern hand of fate has scourged us to an elevation where we can see the great everlasting things that matter for a nation, the great peaks of honour we had forgotten, duty and patriotism, clad in glittering white, the great pinnacle of sacrifice pointing like a rugged finger to heaven. We shall descend into the valley again, but as long as the men and women of this generation last, they will carry in their hearts the image of those great mountain peaks, whose fingers are unshaken though Europe rock and sway in the convulsions of a great war."

In January, 1913, the famous Parisian clairvoyante, Madame de Thebes, predicted "a glorious awakening and a noble impulse towards the heights," as the outcome of the present war. That out of the very bitterness and suffering a new spiritual aspiration will be born, is the thought of Mrs. Maud Mann, in the *Vahan* for September, where she says: "Millions of hearts are breaking to-day all the world over—millions more will break to-morrow. Millions, millions, ere this war is done, will speak the name of Christ and find Him in their desolation. Surely their prayers—prayers cried out in the slow sleepless nights, when all is stilled but pain and the quest for the Beloved—have reached Him where He dwells. And His answer is the living spirit uprising in the world to-day. Is not the war worth suffering for this? Is it not worth while for each one of us to go down into the Shadow with these comfortless, if thereby our philosophies should be quickened into a new life, fired for the serving of mankind?" The member of the Order of the Star in the East will not find it hard to link on all that is happening to-day with the great Event which we are expecting. He will see in this great war, amongst other things, the rapid precipitation of mischievous and obstructive forces which, otherwise, might have taken many a long year to wear out. The world, for him, is passing through this brief and fierce purgation in order that it may emerge cleansed and purified, and so ready for the new spiritual influences which will, ere long, be poured out upon it. Not only is the great work of the breaking up of forms—always necessary before a new age of the Spirit—being enormously quickened by the temporary hurling of the nations into a state of chaos, but in the very effort to form new bonds of cohesion, new stabilities, in place of those which have been shattered, the wider, nobler sympathies of the future are already being adumbrated. We are witnessing every day now illustrations of the great truth, that what normally keeps back the wheel of progress for humanity is not the poverty of the spirit, but only the rigidity of the forms in which the spirit has come to be confined. Break up these forms, and the spirit at once leaps forth full of

noble aspiration and endeavour, with no uncertain intuition as to what is, for it, the demand of the hour. Men and women, for the most part, live shut up within a shell of custom and convention, and, knowing only the walls of this prison-house, know not themselves and their possibilities at all. It is only when the shell is broken that they realise how much greater they are than the construction which they have all along been putting upon themselves. That is one of the health-giving effects of a great crisis, like a war—an effect which nearly everybody instinctively feels. Because it is, before all else, a shatterer of forms, a war is, at the same time, a liberator of the spirit. It is not so much that it implants a new nobility or a new unselfishness; it is that it unlocks a nobility and a selfishness which were there the whole time, but which were stifled and hidden under the conventional outer cloak of every-day life.

The election of a new Pope—an event fraught with special significance in view of the times of rapid spiritual transition through which we are passing—calls to mind the famous prophecy of the Irish prelate, St. Malach, or Malachè, in which the life and career of each of a long succession of future Popes was summed up in a pithy Latin motto. Most of our readers will have heard of this prophecy, but many will, perhaps, be interested to see the following short commentary upon it, which we take from the *Observer* :—

During the last few days, even in Vatican circles, the prophecy of Saint Malach has not escaped discussion. His motto for the new Pontificate runs, "Religio depopulata." It is enough for a prophecy to be of bad augury to make it interesting, but its interest is augmented by another fact: the prophecy is one of a series.

After the present Pontificate there will be, according to the prophecy, eight more, each with its motto. Then will come the end of the world; and the motto of the last Pope is "Petrus Romanus." "He will feed his sheep in tribulation. The city of the seven hills will be destroyed, and the great Judge will judge His people. Amen."

The prophecy was published for the first time in 1595 at Venice, by a Benedictine monk, Arnold Wion. Until that moment, nobody had ever heard of it. It came as a surprise to all and sundry. It was a long litany of Latin mottoes which went back, one for each Pontificate, to the year 1143—and forward up till the present time and into the future. The Benedictine claimed to have unearthed a genuine document belonging to the Irish bishop, St. Malach, who had died 447 years before. It was easy to show that the mottoes corresponded exactly to the Popes who had lived and died before 1595, and it was therefore logical to suppose that they would hold good for the future! Father Wion refused to make known the source of his discovery.

For the Popes who had lived and died the mottoes were curiously adapted; for those who were yet to come ingeniously adaptable. The occult have never been at a loss to account for their meaning. For instance, there was the motto "Pia civitas in bello" of Innocent XI. He was born in the pious city of Bologna and Dante: a more reliable authority would have it that Bologna was a den of thieves! But this was in Bologna's regenerate days. Leo XI's motto was "Undosus." His Pontificate lasted twenty-five days. Some said, "Evidently as brief as the beat of a sea wave." Others, more daring, accounted for it by the fact that the Pope had died of dropsy! The motto of Clement X was "De flumine magno," and he was elected when the Tiber was in flood. Benedict XIV, the cultured and humanistic Pope, whose name has been chosen by the new Pontiff as an indication, it is supposed, that he will patronise the arts and sciences, had as his motto "Animal rurale"—but then he was famed for his patience and industry! Pius VII's was more appropriate. It ran, "Aquila rapax," and, indeed, the Imperial Eagles of France brought him into captivity. Pius IX's was "Crux de Cruse," because he lost the temporal power. Pius X's was "Ignis Ardens," the exact explanation of which has not yet been given.

Many rationalistic explanations have been put forward to account for the true origin of the prophecies. The one most often quoted is as follows: In 1590 the Cardinals were in Conclave. A strong group favoured the candidature of Simoncelli, Bishop of Orvieto. It was then that an astute cardinal bethought himself to call in the supernatural, and to make out that Simoncelli was designated by Divine authority. The prophecies were thereupon invented and discovered. The motto of the new Pope was to be "De antiquitate urbis," and the old Latin name for Orvieto was "Urbs Vetus." Unfortunately, however, Simoncelli was not successful, Gregory XIV, Archbishop of Milan, was elected. I fancy this story has about as much truth in it as the other.

FROM FRANCE.

LA guerre a suscité en France une union si belle, un oubli si complet de toutes les discordes et de tous les partis, que c'est bien la joie de l'unité nationale retrouvée (la communion des cœurs emportés dans un même élan) qui a dominé au cours de la mobilisation générale.

Malgré son horreur, la guerre aura donc délivré la France en tous cas pour un temps, et nous voulons l'espérer pour toujours, de toute petitesse et de toute mesquinerie.

Mr. Gabriel Hanotaux parle ainsi de la mobilisation générale : "Aucun de nous n'eussent osé espérer et prévoir ce que nous avons vu et que nous voyons ; ces petits ruisseaux d'hommes partis des hameaux, des villages et des villes qui se réunissent en rivières, et ces rivières qui confluent vers un fleuve et l'atteignent au point nommé à l'heure dite, et ce fleuve qui roule son flot énorme, superbe et tranquille. Cette discipline, ce consentement à tout commandement donné, l'obéissance offerte avant qu'on la demande ; pas de mouvements désordonnés, pas de cris, à peine des chants ; partout l'universelle confiance, et bien plus et bien mieux, la merveille de ces jours, une merveille à en pleurer : toutes ces barrières intérieures—les tempéraments divers de nos petites patries et aussi de la diversité de nos sentiments et de nos passions—ces barrières tout d'un coup, à la minute, à la seconde, effondrées dans le sol ; seule visible la frontière de France ; la même attitude la même âme à Marseille et à Dunkerque, à Bordeaux et à Nancy ; toutes les Frances, France de la fleur de lys et du drapeau blanc, France de l'aigle ou du coq et du drapeau tricolore, France du bonnet phrygien et du drapeau rouge, mêlées, confondues. Oui, merveille à en pleurer de joie et d'orgueil."

"Or, poursuivait-il, tenez pour pleinement certain que cette force a sa destination ; cette force crée une destinée. Toutes les fois que la France s'assemble, c'est pour quelque

grande œuvre humaine. Vous verrez, vous verrez. . . ."

Cet espoir d'avenir meilleur, de patrie renouvelée dans le sacrifice prête à servir de nouveau comme par le passé l'humanité dans sa marche en avant, est un des sentiments les plus vivaces en France à l'heure qu'il est. Chacun sent l'importance de cette guerre qui certainement renouvellera, et changera la face de tant de choses, chacun s'y donne corps et âme certain en combattant de servir la plus grande paix à Venir.

Et la guerre nous donnera aussi ses leçons, elle nous a déjà unis, elle nous apprendra plus encore. Maurice Barrès écrit : "Comment de telles épreuves ne nous perfectionneraient-elles pas ? Comment ne nous feraient-elles pas plus vivants ? La guerre va émouvoir ce qui gisait dans notre être de plus profond et nous le révéler. Dès maintenant chacun de nous comprend qu'il n'est pas à lui seul un être complet et achevé. Jamais d'une manière aussi claire et aussi pressante qu'aujourd'hui nous ne nous sommes sentis dépendants d'un grand tout. Il n'est pas un de nous qui n'ait vu son amour—propre, son attachement à sa propre personne, se fondre en effusion de respect ou d'enthousiasme. . . ."

Dès aujourd'hui, nous voyons mille sources jaillir autour de nous que nous n'avions jamais soupçonnées."

Il est aussi intéressant de remarquer la belle attitude des socialistes français. Citons les paroles d'un des chefs de la C. G. T., il disait en substance : Luttons pour la France, il faut la défendre, puisqu'elle a jusqu'au dernier instant, tout tenté pour maintenir la paix, et gardons scellé, au fond de nos cœurs l'idéal de paix et de fraternité universelle qui nous est si cher. Cet idéal nous devons l'abandonner un instant en vue même de mieux le servir dans l'avenir. Courage, nous n'avons pas semé en vain, au-delà des heures douloureuses nos idées germeront et pourront fleurir.